MARCH 1, 1960

THE UNITED CHURCH

OBSERVER

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ANGOLA'S DR. GILCHRIST AND FRIEND
(see page 8)

B.C.'s Building Boom
by E. L. Homewood

Army Padre in Canada
a photostory

68654 V.25 1960/61

Letters

The Art of Canvassing

Dear Sir: "Imprudence in the Parsonage" would be a more fitting title for the scathing criticism of certain canvassing methods—January 15 issue. The article, though not mentioning the name of the plan, leaves no doubt but that the "Sector Plan" technique is being dealt with. . .

Having recently completed a "Sector Plan" arrangement here at considerable effort on the part of many fine people, I feel that such criticism is entirely unwarranted.

Inasmuch as the plan was based upon a comprehensive educational structure, it was received very favourably by about 99% of the people so canvassed—even those who are regular and generous supporters of the local church.

The writer of "Prudence in the Parsonage" leaves us with the impression that the old style of church canvassing, i.e., "G'day I'm collecting for the church —how much y'wanna give?" is the correct approach . . . "get to the point. . ."

. . . If the writer of this article has any constructive criticism to offer and a better plan, well, for goodness sake let's have it!

Edward L. Cottingham.
Ochre River, Man.

Dear Sir: Perhaps it is because I and others like me have made good use of canvassers' instruction booklets, that I felt that Mrs. Shilton was being unjustly harsh in her condemnation of these training aids. Granted they are far from perfect, nevertheless many churches found them a valuable asset in training men and women. . .

I am quite sure the canvassers who used said booklet this year would be happy to have Mrs. Shilton conduct their training sessions when next year's canvass rolls around.

And why the attack on "offering the family an opportunity to show some of their gratitude to God for all He has done for them?" . . .

This phrase has been used in a good many stewardship sermons from the pulpit. What is so distasteful about a layman using the same words when he makes his call?

London, Ont. James A. Guest, DDS.

Bring Arabs to Canada

Dear Sir: While much of what the Rev. L. E. Smith has to say is pertinent, I agree with Dr. George Goth that Managing Editor Homewood has been brainwashed by Zionist propagandists. . .

It strikes me as rather strange, that gentlemen of the cloth base their support of Zionism solely on the material progress —based on stolen land, homes and billions of tax-exempt dollars of outside aid — and ignore almost completely the spiritual climate of Israel. . .

As a practical measure to break the Arab-Israeli deadlock and as an example to other countries during World Refugee Year, I would suggest that the United Church sponsor the immediate admission into Canada of 1,000 Palestinian Arab Christian and Moslem refugee families.

London, Ont. Thomas J. Cunningham.

"Guess we can meet you at the curling rink after all; the preacher just went by and opened up the road on his way to church!"

Women Say Thanks

Dear Sir: May we express our thanks to all the ministers, official boards, presbyteries and women's organizations who gave careful study to our two questionnaires.

The thoughtful replies which reached the commission have been valuable in subsequent discussions and recommendations.

(Mrs. J. L.) Viola Halpenny, Secretary,
The Commission on the Work
Toronto. of Women in the Church.

Very Much Alive

Dear Sir: . . . On page 9 of your Jan. 1 issue there is a picture of Mrs. Bertha Decker talking with the Rev. Peter Macaskill and the wording "chats with the late Aunt Bertha Decker." My grandmother, "Aunt Bertha" Decker, is very much alive. Upon seeing this item many people called extending their sympathy and to inquire about her passing.

St. John's, Nfld. Mrs. Dorothy Nemec.

Ed.: Our apologies. Our misinformed reporter has been duly disciplined.

Insufficient Answer

Dear Sir: Among the questions in the February 1 issue is one asking why the statement of faith does not mention the virgin birth. Your answer is that you had not noted the omission. I appreciate your difficulty in giving an authoritative explanation, but many of your readers will not accept your statement that you had not noted the omission. I am one of them. I think you could have done better. I like the Question Box, and agree almost 100% with your answers. Why this one?

Appin, Ont. (Rev.) G. C. Mitchell.

Just Public Relations?

Dear Sir: I was just going through the 1959 Christmas cards we received and again two commanded attention. One was from the Department of Pensions wishing God's blessing especially to all of us in the Over 90 Birthday Club! Another was from the moderator.

The sending of these two cards to all United Church ministers must cost at least $500. Isn't this just another instance of money spent on public relations? It is ironic that head offices and departments within our church think they must remember us in this way while we all try to increase the church's contributions to such a needy project as World Refugee Year. . .

Saskatoon, Sask. Edith M. Baxter.

Goats on Church Steps

Dear Sir: When a presbytery authorizes the sale of a church it surely has the responsibility of seeing that the building is altered in form so that it does not strike the eye as a demoted sanctuary.

I am attracted by church spires. . . I turned off No. 2 Highway to look at the church whose spire stood up behind the houses along the road. Did I imagine it or was the spire really off the perpendicular?

Down the side street I came on a shocker. This had been a fine church, brick built. Now it was desolation. The broken panes of the high pointed windows were stuffed with frowsy sacking. Stove pipes stuck out through the openings. Broken eavestroughing dangled from the roof. The once fine spire was beginning to tilt and around its base the rail parapet was rotten and collapsed. The occupant of the premises appeared to be a junk dealer, with his stuff littering the ground and leaning against the walls. A bizarre

touch was two or three goats that had the run of the front steps.

And this was once a church, built by the gifts of the faithful to the glory of God and consecrated to be His sanctuary.

Can we wonder that we of the United Church are sometimes criticized as lacking church sense? This is a melancholy monument to the irreverence of a church board and the negligence of presbytery. Do we need bishops to prevent this from happening? Or are our ministers not properly trained in our theological colleges?

Whatever the origin, this stands as a scandal and reproach.

Queen's Theological College,
Kingston, Ont. (Rev.) W. E. L. Smith.

Observer Beats Time

Dear Sir: It used to be my habit when **The Observer** arrived to leave it until I had read **Time** and several others. Now **The Observer** takes priority.

I regard the February 1 issue as one of the finest. . . It covered such a multitude of items that one is amazed so much could be so well presented in a single issue. I cite: World affairs, social problems, church business. There are articles by "big names" and comments by "little people." There are pieces especially interesting to the east and to the west of our country; both city and rural churches are highlighted. It contains challenge, controversy. I read a personal tribute, enjoy the humour, and have a section which is good for my children. There is inspiration and devotion, instruction and Christian doctrine, news and reviews.

(Rev.) Gordon C. Hunter.
Toronto 12, Ont.

Dear Sir: The words, "Let us refuse," appeared in a recent letter published in **The Observer.** Have we set too much emphasis on "us"? Our case when considering any aspect of life, would be stronger, if we quoted, "And Jesus said." . . .

Thank God for the opportunity of expression granted through **The Observer.**

Russell, Ont. Mrs. R. W. Gamble.

Losing Our Purpose

Dear Sir: Your editorial, "Bright Lights" . . . has made me stop and think how much money our congregations are raising for building new churches and Christian education centres at such enormous sums.

We have just completed a half a million dollar church and education centre and I must say it is a beautiful monument to God.

My bone of contention is that we are losing our real purpose for worshipping God, by spending thousands of dollars for a place of worship and for weekly activities, when some of this money could well go into our missionary and evangelistic work. It would be interesting to see how much money we have raised for new buildings and compare it to the amount that we raise for our missionary work in this country and abroad.

Why can't we build a good solid church, to cost less than these modern churches and divert the balance of the money towards our missionary fund and our other welfare organizations?

Vancouver, B.C. W. R. Mitchell.

WMS - WA Plans

Dear Sir: . . . I feel it is not only the privilege, but also the responsibility of each woman of the church to know about and be a part of both the mission work and the local work. In my own mind I am positive there is a strong relation between meager M and M givings and no mission study on the part of so many women of the church. How can people be interested in something they know little or nothing about? And perhaps the opposite is also true, the WMS needs a share of local responsibility. . .

Heward, Sask. D. Tanner.

Political and Embarrassing

Dear Sir: Your editorial castigating Hon. Ellen Fairclough was considered definitely political and somewhat embarrassing to church boards who advocated that all under the supervision of the church receive your magazine under EFP.

Granted, immigration has been slow, but integration of handicapped people of other races is necessarily difficult. After all these years, integration of American Indians is by no means complete, barred as they are from voting or entering licensed premises.

We note from the **Year Book** that in 1958 the United Church spent $109,000 on overseas relief, or 1.4% of their receipts to M and M. Not such an exciting amount!

Birch Hills, Sask. A. Haig.

Wants to be "Active"

Dear Sir: I am one of hundreds of retired ministers who have been shunted on to a sidetrack. I hold no grudge. I think what has happened is unintentional. . . . My peeve is this: retire, and you are dead freight so far as presbytery is concerned. Ten years in my presbytery and I have never heard a retired minister lead the devotions. . . We are relegated to a

(*Over*)

One Layman's Opinion

Dear Sir: In a December issue of **The Observer,** Dr. Angus MacQueen, moderator of the General Council of The United Church of Canada, presented as he called them, a few concerns of his for our consideration. The article was headed "Let's Make Some Changes."

After very serious consideration I would like to pass along a few thoughts that have occurred to me in connection with his first concern—the matter of lay representation in the courts of the United Church. These thoughts have occurred during a three-year term as elected lay representative to presbytery.

During the first year or so, I was, as Dr. MacQueen suggests, bored to death with what appeared to be useless debate and arid trivialities. In fact, if it hadn't been for the pleasant trip to and from presbytery with our minister and the probability of two pieces of pie at the reasonably good noon-day dinner, I would surely have quit many months ago.

However, I didn't quit and I am glad. My thoughts and attitude with this whole matter have changed considerably.

Like most lay representatives my first attitude was that of a business man. I knew nothing of United Church court procedure and cared less. When I suggested several changes, I was politely told that the routine being followed was according to **The Manual**, and that was that. This early attitude was followed by one of frustration, and then boredom.

Probably because I was bored with being bored, at the next presbytery meeting I attended I took a new look and a new interest in the general proceedings, and in the other representatives in attendance.

I found we followed a set agenda, but to the majority of those present it didn't appear to be boring. On the contrary every item of business on the agenda from the opening devotion to the adjournment was followed with a keen interest apparently to the entire satisfaction of the delegates. There was plenty of debate during the day and some that could definitely be tabbed as useless. Again, however, this didn't appear to bother too many, and the chairman and secretary did an excellent job in keeping things under control.

I still had to admit that the average agenda of a presbytery meeting contained very little of particular interest to the laymen; the thought also occurred, however, that probably this was pretty much as it should be. This is a church court duly constituted to transact the business of presbytery and certainly the ones best qualified to do this are the clergy. For the majority of these, this day in the church court is quite an event. No matter how large or small their pastoral charge, all members are on an equal basis. Here they can air their views, participate in debates and enjoy a full day of fellowship with their brother ministers.

As for the laymen, it is my belief that they should and will continue to attend these church courts and at least contribute their two cents' worth. If their attitude is right they will also enjoy a full day of Christian fellowship with their brother laymen and ministers. They may not be the most talented laymen in our church but they will be good solid citizens.

The talented laymen, as has been pointed out, are doing a mighty good job in their local congregations. If the individual church is well looked after there isn't too much to worry about in the church as a whole.

Picton, Ont. Beath D. Morden.

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committee and rotated every few years; then, to a committee that never functions. We are sent to oblivion, and at the end "honoured" with a flattering obituary.

But worse even, is that, save for a monthly pension cheque, which we have earned, we are cut off from all sources of information and inspiration sent "gratis" to "active" ministers. Why does our church, officially, treat us so? True, we can subscribe to **The Observer** and have the **Year Book** for the asking, but the News Letter, Lenten booklets, M and M and missionary leaflets, etc., etc.? No! Would it bankrupt our church to supply us?

Ilderton, Ont. (Rev.) W. H. Pike.

For Capital Punishment

Dear Sir: . . . In Exodus 21, we find a list of crimes including murder, for which the death penalty is made mandatory. To quote it in an argument about capital punishment is therefore most misleading.

It also points to a regrettable lack of acquaintance with Old Testament scriptures.

Ottawa, Ont. (Rev.) I. N. Beckstead.

Ed. See editorial comment.

Dear Sir: Several articles have appeared recently re capital punishment. The editor of **The Observer** thinks the death penalty should be discarded. He continues by saying we should be grateful to the Federal Government for having commuted 26 out of 33 death sentences to life imprisonment — adding that it is Christian to adopt such a course.

This will be joyful news to the criminally-minded! Further, he seems to think a hardened criminal can be reformed with kind treatment . . . in jail. . .

Kitchener, Ont. E. E. Stauffer.

Close to Home

Dear Sir: **The Observer** article by Dr. Thomas Saunders, on West Vancouverites' "drinking" pattern, calls for particular attention. Instead of generalizing he uses his own community situation. He does not package the "social ills" under the convenient impersonal label, "alcoholism" and the need for "research." He is specific about the more disturbing contents — increasing local "moderate" (so-called) and "social drinking," and implying, we suspect, that the church may be minimizing these, by the "worship of false gods," nominal statistics, expanding budgets, plans, programmes, projects and Joe jobs.

May we have more of these "close to home" contributions.

Ottawa, Ont. R. J. Fraser.

An Anglican priest says:

"A Nail in Re-union Cause"

Dear Sir: Are we Anglicans to understand by your recent proposal for a substitution of clinical treatment for punishment in prisons of convicted criminals that this is the *official* policy of your church? If so, then rest assured that you have driven the nail into the cause of re-union. On no account would I or any other Anglican priest who takes his ordination seriously, have anything to do with a Christian denomination which had thus sold itself out to the forces of scientism, secularism and behaviourism.

By subscribing to the view that the state can and should set about the reform of its criminal elements by application of therapeutic methods, you have surrendered the good cause of Christian morality into the hands of doctors. . .

The Holy Gospel alone can save men from their sins. To think otherwise is the grossest of superstitions. Only Christ can truly redeem mankind, including its criminal elements.

So far from furthering the cause of the so called "scientific" reformers of our British and Christian structure of law and justice your paper should be doing everything in its power to resist the encroachment of the concept of illness at the expense of the Christian concept of moral failure, and of medical science upon territory till lately claimed by moral judgment. In many respects the new struggle between medicine and morals is the contemporary equivalent of the 19th century battle between scientific and religious explanations of human origins, nature and destiny. . .

Psychiatrists since Freud have been busy doing for man's morals what Darwin did for his pedigree. As a result, crime is now being defined in terms of mental sickness and illness rather than in terms of the Christian concept of human sinfulness and wickedness. Illness, of course, must be treated by medical science, unlike moral failure for which personal repentance and moral effort on the part of the sinner himself is appropriate. Thus science, having defeated Christianity over the riddles of the universe, now usurps the role of the Church in deciding how we should conduct our lives and organize our society. . .

By recognizing the new category of "psychopath" used by penologists to describe wicked killers you have helped the enemies of the Church to shove the thin end, of what will one day prove to be an enormously thick wedge, into our whole system of justice. . . This undermines the principles of the responsibility of every sane adult Canadian for his own actions, his freedom to choose between good and evil, and his liability to be punished should he prefer evil. . .

St. James Rectory, Fenelon Falls, Ont. (Rev.) E. L. H. Taylor.

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IN THE NEXT ISSUE

The Salvation Army
By GORDON DONALDSON

Why I Am a Missionary
A PANEL DISCUSSION

Observations

MORE STORIES CAN BE TOLD than anybody but a Maritimer could dream of when down-easters—especially churchmen—get together for an evening. Some of the best of them centre about the person of Sid Gilchrist—now a medical missionary in Angola—when he was a Dalhousie medical student living in the Pine Hill theological residence.

THE GILCHRIST STORY should have been told in THE OBSERVER a long time ago but we felt no one could do it but a fellow Maritimer who saw him at his work in Angola. Last summer the Rev. Frank Archibald, minister of St. John's Church, Moncton, with Mrs. A., visited Angola and returned to make many speeches, write numerous articles for Maritime papers, and the one on page 8 for us.

THE CHURCH TREASURER, who has written a piece on The Church's Community Chest, page 11, tells us that when Dr. Gilchrist is in Canada making speeches across the country, he can tell the progress of the journey by the numbers of cheques that reach the mission treasury a day or two after every speech. We also quote Dr. Gilchrist in an editorial on page 7. He has two sons ministers in Canada, and a daughter a WMS missionary in Africa.

TRAVELLING CHURCHMEN, especially if they are as articulate with voice or pen as Dr. Archibald, can contribute a great deal to an understanding by the home church of distant events and places. We believe Dr. Archibald will be an even more valuable member of the OMB now that he has been abroad.

OUT IN VANCOUVER, the Rev. Bert Love, field secretary for Christian education, was thrilled with the great trek to Japan for the World Sunday School Convention two years ago. A great many Canadians saw mission work in Hong Kong and Korea as well at that time. Mr. Love is tentatively planning another tour to Japan this year, and will be glad to hear from anyone who would like to go.

CHURCH PEOPLE are travellers, the folk in the tour business tell us, but Canadian Protestants haven't had much opportunity to go with other church people. Roman Catholics have been alert to such possibilities, and have numerous tours to Rome and other places revered by their Church.

IN THE U.S.A. *The Christian Century, The Christian Herald* and other religious publications have sponsored and promoted travel seminars for many years. Occasionally ministers and laymen have asked THE OBSERVER to organize a travel seminar. They indicate interest in Africa and the Far East, and the troubled Holy Land, and show particular interest in mission fields abroad.

MAINLAND CHINA AND RUSSIA have also intrigued persons with a yen for travel who want to see for themselves what lies beyond the so-called iron and bamboo curtains. Some ask if something might be done about a tour to India at the time of the World Council of Churches meetings late in 1961. We have no long-term plans for such, although THE OBSERVER believes such travel is an extremely valuable thing. It is the hope of the editor this July to go with a small tour to Scandinavia, Russia and Poland on the invitation of O. K. Johnston Tours. He would be happy to have OBSERVER readers along.

SOME HAMILTON CHURCHMEN, including a number of doctors and their wives, accompanied by the Rev. Carl Zurbrigg and Mrs. Zurbrigg of Olivet Church, Hamilton, will visit Angola and Northern Rhodesia this summer, with special emphasis on the medical work at Dondi and Chissamba, also referred to in our page 7 editorial.

THE PASSION PLAY at Oberammergau will attract many visitors this year, and we note by our advertisements that the Rev. Dr. George Goth has been invited to conduct a tour to Europe. The Rev. G. E. Ashton also has been invited to accompany a tour to the U.K. and Europe. Our OBSERVER Tour to Bermuda and Trinidad filled up beyond original capacity before the closing date, and we have arranged for Mr. Homewood to accompany our conductors, the Rev. Gordon and Mrs. Lapp. Over 60 will go. We expect Mr. Homewood to bring back some good film. ●

Editorial

Rome or Catholic Neighbour?

PROTESTANTS who welcome opportunities to be friendly and work with Roman Catholics are frequently thrown right back on their prejudices by new orders from Rome.

And they have to ask themselves, "to whom do we listen, our tolerant, devout and gracious Catholic neighbours, or the Pope?"

This is the sort of thing that American electors who admire and respect presidential aspirant Senator Kennedy have to face. They respect Mr. Kennedy, and do not wish him to be discriminated against on the grounds of his Catholic faith. They even sympathize with him when the birth control and population explosion issues get tossed into the election campaign.

Then out from Rome come the latest findings of the ecclesiastics who have worked for a year preparing some 700 articles for proposed fundamental laws of the Synod of Rome.

Priests may not drive cars without permission of their superiors, may not smoke in public or go to the theatre or movies. Women tourists in Rome with bare arms or slacks will be denied the Sacraments. Such regulations won't bother Protestants.

But let us ponder these:

Laymen will be obliged on pain of excommunication, to enact no laws harmful to the church; be forbidden to read publications inspired by Protestantism . . . forbidden to take part in services or discussions of non-Catholic cults . . . be liable to excommunication if they join, or vote for political parties or persons that promote heretical principles or doctrine . . . subject to excommunication if they back doctrines, or views in contrast with the Catholic dogma.

Last month *Time* Magazine published a cover story on the population explosion. In Montreal, morality squad officers seized newsstand copies. The reason given: some of the mothers with babies in the artist's illustrations were semi-nude.

This sort of thing keeps happening while Protestants and Catholics in Canada try to grow together in mutual respect. We would like to listen to our broadminded and devout Catholic neighbours. But we have to keep remembering what Rome is saying, too.

THE SCRIPTURE-QUOTERS

SUPPORTERS of capital punishment, like Pharisees of old, love to isolate Scripture texts to support their arguments. A current letter-writer picks up our "eye for an eye" reference, quotes further from Exodus 21, and then chides us for a "regrettable lack of acquaintance with the Old Testament Scriptures."

We would like to refer him to the favourite chapter of the pro-capital punishment people, which was also a favourite for the pulpit-pounding, scripture-quoting defenders of slavery in the deep south a century ago. Exodus 21 does say an eye for an eye and a tooth for a tooth, unless it happens to be a slave whose tooth or eye you knock out.

And if a master strikes a slave so hard he dies, but lingers for "a day or two" before death, then the master is not to be punished for "the slave is his property."

We don't depreciate the Old Testament. But we do deprecate this type of quoting from it. Against the background of blood-baths that often accompanied an ancient tribal feud, an eye for an eye, or a life for a life, was just. But in the revelation of Jesus Christ we find a new and better law; that we love one another.

GO EAST, YOUNG TEACHER

IF you have no sense of adventure, hate travel, dislike children, and don't know any school-teachers, skip this editorial. But if you are a teacher with the above qualities, or know a teacher, here is an invitation from Newfoundland.

Newfoundland needs teachers badly. And their need has special significance for United Church people; for all their schools are church schools.

The United Church has responsibility for teaching some 26,000 children and young people. Some schools will be left without teachers and some children will go without an education if they are unable to recruit helpers from the mainland or the United Kingdom.

Several young Mennonites who believe in giving two years' service to their church with that church's blessing, have responded to the United Church call, and done excellent work. They even turn their salaries over to their own church. Newfoundland salaries are quite good, and have doubled in the past five years. They range from $2,400 to $7,000 depending on training and experience.

Teachers are needed in remote village schools, where if they are to be happy, they should fit into community life. They are also required in large modern schools, in towns and cities. In some places there is work for a husband and wife.

Newfoundland will provide a travel grant to help meet transportation costs to the island province. And Charles Roberts, Superintendent of Education for The United Church, Department of Education, in St. John's, will welcome correspondence. He would like applications from qualified teachers with a Christian sense of dedication, and sufficiently adventurous to relish a year or two in Newfoundland.

OBSERVER
MARCH 1, 1960

In Editorial Repetition

The Crisis in the United Church

THE number one crisis in the United Church is caused by its failure to provide replacements for vacancies in the overseas staff, and to recruit new missionaries for expanding work abroad.

The crisis has been with us so long, that our whole policy needs to be examined. If we don't watch, more of us are going to be here talking and writing and promoting missions, than are working at it.

Every year our Board of Overseas Missions, and our Woman's Missionary Society, call for numerous volunteers, and every year they settle for only a few.

Last year the WMS requested 39 for overseas. They sent out 11.

The OMB urgently requested 21, and they appointed 5 (family units).

In 1957-58 the WMS asked for 39 missionaries to send abroad, and sent 7.

The OMB sought 26 volunteers. They sent 6.

This has been going on for years and years. This year the WMS is seeking 36, and the OMB has asked for 17. They won't get them.

Three missionaries recently wrote letters from Angola from which we quote.

Letters from Africa

Nurse Mary Clark writes:

"Today a boy of 10 was brought to us with acute appendicitis. There was no car available to take him to a doctor. We gave antibiotics and did our best while we waited. But when the car arrived, he had died. I don't need to tell you I was heart-broken.

"Isn't there one of the 600 practising doctors in my province of Saskatchewan who knows that in all this wide area there are only five missionary doctors? They all do a lot of surgery. They work long hours. . . I have never heard one of them speak of sacrifice. They have a full rich life. I feel there is someone whom God is calling to come and help us, and I pray that whoever it is, will not ignore that call."

Dr. Walter Strangway writes:

"The sick are actually sleeping in the eucalyptus grove waiting for operations. Those who have only small operations leave before night and lie under the hibiscus hedge recovering from their anaesthetics. The wards are full and the corridors have beds in them like the cars on a train; the camp is full. The nurse goes up and down the wards seeing if there is someone she can discharge in order to get another bed. . . Wherever you look there is too much work."

Dr. Sidney Gilchrist writes:

". . . there are so few of us, spread so thin, and we may not have many days left in which to build, teach, heal, share and reconcile. If we have something to give, to inject into the life and heart of Africa, then now is the time to do it. . . If we haven't, then you should not have sent us here and we should not have come."

Changing Picture

It is well-known that the whole mission picture is changing. The United Church of Canada doesn't just send missionaries. We work in co-operation with the indigenous churches; we try to send only what they ask for. Our missionaries step aside to let members of the African, Indian or Korean churches take their places. We don't flood fields with men or money, or compete with other sects or churches.

But recognizing the changing emphasis, certain things still must be said:

Nearly two billion people in the world do not hear the Gospel and do not know our Lord.

Many doors are open to us to preach to them—in word and act.

The Church's commission is to make disciples of all nations. The Church *is* mission. If we are not missionary, we are not Christian.

And further, even in places where our missionaries may not preach, or are not heeded, there are poor not being fed, sick not being healed, ignorant not being taught. There is a mission of mercy as well as of evangelism.

There is no real lack of money. The Overseas Board has very substantial sums of money in its reserves, and in trust funds. And if the church can get the personnel, the people will continue to provide the money.

As we have often said, this is no criticism of secretaries responsible for furthering the overseas mission work—except to say the OMB office is understaffed. This is too wide and deep and has persisted too long to absolve ourselves by directing others. It's an affliction in the whole Church. All of the large Canadian Churches, except the Baptists and Roman Catholics, suffer from it.

Alert members of congregations, presbyteries, conferences, and boards should examine our recruiting policies. Our problem is so deep it will not be resolved by new techniques in recruiting. It is sociological and theological.

But surely, for the sake of the needs of the hour, we may take some immediate practical steps to enlarge our little overseas army.

And we may ask, "What are our colleges doing to help recruit men?" What has the SCM been doing? What about the YPU? Young missionaries back from overseas tell us they don't get much opportunity to speak to young people's groups, and rarely speak in college and university circles.

In the past, the universities were great centres for recruiting. In the U.S.A. where the Methodists are forging ahead in overseas mission work, they are also building and strengthening Methodist universities.

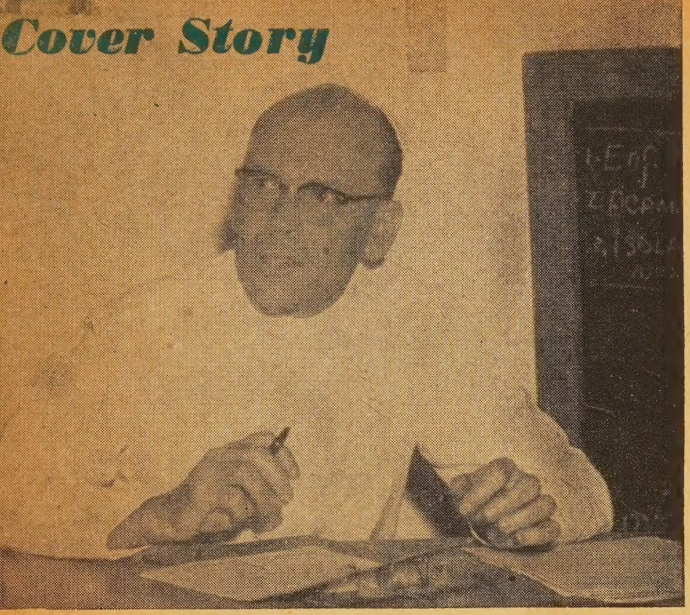
Shoulder - Tapping

There is one modest suggestion for recruiting which deserves more consideration. Shoulder - tapping! Are we too patiently waiting for volunteers?

Nowhere else in the church do we wait for volunteers. Congregations call new ministers. Armed forces send out scouts seeking chaplains. The vacancies committee doesn't fill its HQ offices with applicants. Who offers to assume a college chair? Home Missions keep a

(*Continued on page* 31)

Cover Story



Sidney Gilchrist, MBE, MD, CM, DPH, DTM, LLD.

Gilchrist . . .

Angola's Village Doctor

By FRANK E. ARCHIBALD*

Photos by Berkeley Studio

TALL banana plants waved to each other from opposite sides of the road. The ruts and bumps of the Angola trail were hidden in a red dust screen raised by hundreds of African feet stamping to the rhythm of African drums and voices. And there in the midst was their medicine man, Dr. Sidney Gilchrist, his Nova Scotia tartan tie blowing in the breeze, his few remaining hairs askew, and his feet dancing, of all things, the Highland Fling! So I was welcomed to Angola.

"He does the work of four men," Howard Taylor, of the Baptist mission in Northern Angola, had commented to me, and I had come to see for myself the work of this character, this individualist (in the best sense of that word). God made him that way, and "God saw that it was good." I wonder if the next day wasn't the Sabbath, and God rested that day!

Prince or Saint

My memory of Sid goes back to our freshman year in college, a year or two after the close of World War I. My first and lasting impression of him is simply this: here is one who is gloriously and radiantly alive. You could feel his vitality, in every word, in every movement of his expressive face, in the inflections of his ringing voice, even in the restlessness of his hands.

I remember his room, second floor of the Annex. Above his bed were the words, "Prayer Changes Things." It certainly did! It took him out of a comfortable Nova Scotia home and set him down in the heart of Africa.

Though utterly and entirely dedicated, you somehow cannot think of him in terms of a plaster saint. The word they applied to Henry Drummond would fit him better—not so much a "saint", as a "prince".

Yet there were times when Sid could be one awful headache to the Students' Council of old Pine Hill. If there was anything brought up in the meeting that could possibly be opposed, he opposed it. It would be a fighting speech, over some delightfully trivial issue. He couldn't resist. Perhaps it would be about the meals that were being served. That was good for a rousing speech any day of the week! And many a time since, I venture, he has sat down with the Africans and thanked God as he shared with them their cornmeal mush.

I might as well tell the whole story of his Pine Hill career. It ended abruptly one day when he was put out. Or perhaps he just stamped out on his own. In any case, one of the boys who had been asked to leave the college residence for some quite serious misdemeanour, had returned a week or two later and had even ventured into the dining-room for a meal. "What are you doing here?" he was asked. Before he had a chance to answer, Sid, who was at the same table, magnanimously spoke up, "He's my guest . . ."

The two of them went out together. Sid turned his face towards the overseas mission field, and his "guest" entered the Anglican priesthood.

Medicine in his Blood

I venture to say Dalhousie University has never had the like of Sid Gilchrist as a platform speaker. In vain the late Principal Mackinnon pleaded with him to dedicate his powers of speech to the ministry; the call of medicine was in his blood, and would not be denied. And now I have a feeling that the late principal from the battlements of glory, when he sees Sid's blazing work in the field of medicine, will be glad that his pleading was in vain.

So, graduating from university with a medical degree and a wife (even there he was years ahead of his time) he

**Dr. Archibald is minister of St. John's Church, Moncton.*

volunteered for the overseas field. Angola was the last place on his list; anywhere but Angola! But to Angola they went, and in Angola they have remained.

Their first station was Camundongo. I was looking over some old letters the other day and found one from him, dated September, 1936. He tells about his work among the lepers.

Here is the last paragraph: "A group of leper women were chatting together this morning as they rested by the wall which the masons were building round the new home. (Most of them have very few toes and fingers left, and carrying pots of water is arduous work under this September sun, so the stops and chats are frequent!)

"As I stood watching them, I heard one laughing cripple say as she held up her hands, 'The only strength I have in these hands of mine is the *life* which the doctor's medicine has brought to them.'

"It's late and the last fire across the valley has flickered out. There are patients at the hospital I should see before I go to bed, but I'm too tired. *Life! They want life! And the chaulmoogra bottle is empty! They call me father and tomorrow shall I have to give them a stone! . . . You at home! Don't let us down! Help us to give them life!"*

This summer I saw the leprosarium described in his letter. Modern drugs, he informed me, are far more effective than the chaulmoogra oil of 20 years ago, and are working miracles in the treatment of leprosy.

I wanted to see the house they used to live in at Camundongo, but it never was too permanent—I'm not sure but what it just had a mud floor—and it had long since gone. It was there that their home burned down. Years later they could laugh as they told me of their experience, but it was mighty grim at the time.

High Cost of Missions

There was one unforgettable incident in Camundongo. "Come this way," said Sid, leading me along a path. And there was a little cemetery, and on one of the little stones this inscription: "Andrew Murray Gilchrist, Dec. 2, 1936—Sept. 16, 1937."

"I was about 40 miles away at the time," he said, "when there was a frantic knocking at my door that night. It was a messenger with the news of our baby's serious sickness. Through the darkness of that African night, I hurried home but the little lad was beyond all help."

There were seven graves in that little cemetery—and five of them were children. The cost of missions! And we think of it in terms of cold figures and calculated allocations.

Four years later, the doctor was home on furlough. It was no ordinary furlough. He came to visit us in uniform: medical officer with the North Nova Scotia Highlanders. Shortly after that he went overseas. In 1945, when he returned to Canada, he was awarded the MBE. You should hear the boys of the "North Novies" talk about their MO. They have never forgotten him; sometimes they seem almost to worship him. They try to describe him and give up. "He's just Sid," they say.

The following year, he was on his way back to Angola, this time to be doctor in the hospital at Dondi. That was the time that he drove the red jeep (gift of the young people of the Maritimes) and his wife drove the half-ton truck (gift of the United Church boards) all the way from Capetown to Dondi.

Soon after his arrival, someone asked him, "But when will you stop long enough to write to the folks in Canada?"

He replied, a bit grimly, "I'll be sick one of these days, and then I'll do it." And that is exactly how it was. "Here

(*Over*)

An Angola village hospital doesn't need brick or glass—just mud and thatch

Dr. Gilchrist uses the church building and school blackboard for his public health lectures

The village children line up for their share of attention as the doctor makes malaria checks

Portrait of a Man

WITHIN the high grey walls of Stony Mountain Penitentiary in Manitoba, toils a man who, for the past 13 years, has spared himself not at all in his endeavours to elevate the oppressive circumstances of the inmates. There does not enter there one man who cannot approach this gentleman with his personal tribulations and find a measure of assurance.

George McNeil first saw the light of day in rural Manitoba in the year 1895. His early educative gleanings were absorbed in a Killarney schoolhouse and the high school at Roblin, Man. In 1916, Sapper McNeil embarked with a Canadian Engineer Battalion to serve overseas, sharing the world's attempt to end all wars. Four years after the war, citizen McNeil entered the University of Manitoba in quest of his Bachelor of Arts degree. In pursuit of this, he lost his bachelorhood and was married in May, 1924.

The Rev. George McNeil, chaplain, Stony Mountain Penitentiary

After his ordination as a Protestant clergyman in 1929, the Rev. George McNeil proudly undertook Brookdale as his first charge in serving God and humanity. Then in 1931 he was requested by the mission board to go to Flin Flon to carry on his work, and five years later, during the hard, hungry "thirties," moved to Roland, Man.

With the advent of the second world holocaust, George McNeil found himself once again in uniform, an army chaplain with the Fort Garry Horse and the rank of Major.

After the war, at the age of 51, when most men are looking forward to more restful years, George McNeil undertook the parish at Stony Mountain. In a place where life's sensitivities are often dulled, where men are prone to forget that the "what's in it for me" idealism is not every man's creed, George McNeil has shown that no man stands alone. Too numerous to mention are the individuals he has helped, spiritually, mentally and financially.

—Mountain Echoes
(Penitentiary magazine)

I am," he wrote, "almost flat out with dysentery and hence able to write a letter home that would otherwise never be written."

A part of the closing paragraph reads: "I had become more and more 'on edge,' the nearer we came to Dondi Hospital, the final goal of our journey. The heart-breaking news had reached us in Capetown that the WMS nurse in Dondi had retired and that I would have to tackle the problems of training, nursing, surgery, sanitation, preventive medicine in the villages, leper work, overflooded clinics, bulging wards, *alone*."

Prevention now his work

He spent two terms in Dondi. Then, following his most recent furlough, he was sent to Bailundo. Now his work is almost altogether preventive medicine. It is the work that he has dreamed of all his life — creative, pioneering work. There is still a certain amount of the regular hospital routine—bringing babies into the world, performing operations by flashlights, treating the various infections and such. But that is becoming secondary.

"Now the banners are out," he writes, "and we are going forward." And forward he marches, to attack sickness and disease and premature death at the very source, helping Africans to help themselves to better health, and, all the while, building them up immeasurably inside.

"No use talking nutrition," he said to me about 8 o'clock one morning, "unless you do something about it." And with that, he took four little roosters of prize-winning stock, put them in a box, tied the box on the roof of the car, and started off for one of the distant villages. It's always the villages — the far places, the distant pockets of people, the haunts of malaria and fever down by stagnant waters, the hidden little communities tucked in behind the hills. He will find them!

The Village routine

I went with him for a couple of days to two villages. What roads we travelled; red and rough and dusty! After the villagers' lavish welcome, he set to work at once. Hour after hour he carried on, gathering folk about him in the mud-walled, thatch-roofed church with the little wooden cross up on the wall behind the table pulpit and the borrowed schoolhouse blackboard in front. There were diagrams and notes, questions and answers. "We've substituted that kind of teaching for the dry old didactic stuff," he told me.

Following that, all the little boys were lined up. He felt their abdomens for enlarged spleens and took a note of how many. "Only one in five," he said triumphantly. "Malaria here is just about licked." You would think he had just performed some dramatic three o'clock-in-the-morning operation, with a breathless world looking on!

"Now for the soy beans," he announced to all and sundry. "And here's some inoculated earth to plant them in. About the same protein value as meat and 10 times cheaper."

Next he met with the expectant mothers. "How many babies have you had before; how many are living?" "Five babies, and only one of them living now!" He was all interest, asking further questions. "Only one thing for it," he said turning to the woman and her husband, "this next time you must come to the hospital."

It is taxing work, and requires patience, patience and more patience. One day we watched him testing for TB

The babies are among Dr. Gilchrist's best-loved patients

reaction. He used the new and modern Heaf method of testing—a six-pronged instrument that has only been in use in Canada this past year. There were about 250 lined up that afternoon. Clad in white medical jacket and trousers, they knew him to be a professional man. But they knew more. He was their friend, too.

This is the practice of medicine—away out there in the hidden villages, yet at the very heart of Africa's teeming life. It's getting at the back of sicknesses and diseases—the cold, unromantic, undramatic work of systematic preventive medicine. It's fighting the ills to which the flesh is heir, giving them no quarter whatever in God's world, tackling them at the very root before they can even get a start. It's training his African helpers; teaching them, building them, trusting them. "Half of the time," he says, "you have

(Continued on page 24)

By E. L. HOMEWOOD

B. C.'s Building Boom

Population is expected to double in 17 years—new homes are going up in the suburbs—and the church is challenged to keep pace

WHEN the tide went out at three o'clock one morning in the fall of 1957, Dan McIvor crawled out of bed, rounded up five or six friends, borrowed a tractor and headed for the sea. All that night the crew of volunteers hauled huge cedar logs up on to the shores of Sea Island from the mouth of the Fraser River. For days afterwards they kept a watchful eye on the tide charts and continued their off-hour logging.

It was the beginning of a church-building programme that had started five years before with the forming of the Sea Island congregation.

Home of International Airport

Sea Island is a small plot of land at the mouth of the Fraser River, south of Vancouver. It's not much more than two miles long and a mile wide. During the war it was the site of a huge aircraft plant; now it's the home of Vancouver International Airport. The gospel was first preached there back in 1861.

There is an attractive, rambling church on the island now, valued at $45,000. It actually cost Sea Island people $37,500. The cedar logs were donated by a west coast lumber company for which Dan McIvor (son of the Rev. Dan McIvor, veteran United Church minister and former MP) is a pilot, the women and children of the congregation split shakes and carried lumber, and the men hammered the nails. According to a Workmen's Compensation Board estimate, the people gave $10,000 worth of free labour.

But behind this community project was the financial arm of the Vancouver-Westminster Metropolitan Council for Church Extension. It loaned the congregation $25,000 to get the building under way.

Sea Island was one of 10 projects assisted by the council in 1958. Loans were also made for the purchase of nine sites. A dozen more new buildings were started in church extension areas last year.

Greater Vancouver's church building boom is a result of the suburban development that has taken place in most Canadian cities. The population has doubled in the last 17 years. It is expected to double itself again in the next 17.

Most of the influx has come from the Prairies. Young people have been moving to the coast to find jobs. And immigration has added more to Vancouver's population than to most large cities.

"Before the war there were few factories here. Almost everything came from the east. Our economy was based on lumbering and fishing," says the Rev. R. M. Warne, who has been executive director of the Church Extension Council since mid-1958. "Then we started manufacturing ships and planes. Now we've got factories for everything but cars."

The changing economy meant a 42.5% increase in population between 1941-51, and a 17.5% between 1951-56, according to the Canadian census. And the Lower Mainland Regional Planning Board forecasts a 17.5% increase between 1956-61 and a 39.5% jump between 1961-71. That would bring the Greater Vancouver population to 1,076,-200. It's now about 700,000.

Organized, made gifts

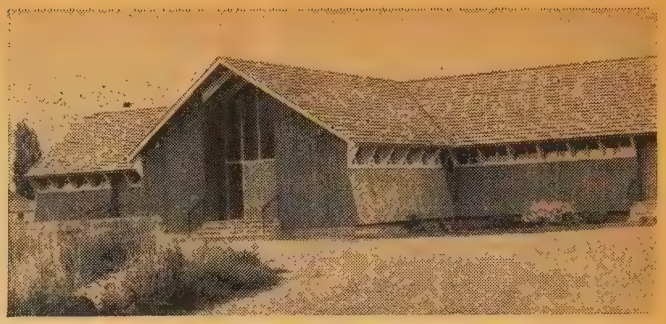
Vancouver churchmen looked at these forecasts back in 1950 and decided that the United Church had to do something to keep pace with the population growth. They organized the Church Extension Council late that year, engaged Dr. Douglas Telfer (then minister of West Point Grey Church) as executive secretary, then went out on a fund-raising campaign. For the first four years outright grants totalling about $140,000 were made to about 40 congregations. Most of it went to existing churches which had to expand. Gifts ranged from $500 to $25,000.

By 1954 grants were being made as fast as donations were being received. And because senior citizens homes had to be built and Union College needed to expand, it seemed likely that other campaigns would take some of the money that was going to church extension. From then on, any assistance given was in the form of loans. Interest rates averaged 2-2/3% and re-payment was spread over 12 years.

About 36 congregations have borrowed

(*Over*)

Portable churches are being built in some suburbs. This one is at Royal Heights in rapidly expanding Surrey. The congregation rents it.



The Sea Island church was built by volunteer labour from members of the congregation. A $25,000 church extension loan helped finance it.

over $400,000 since that time for building projects. And the council has purchased 15 sites in areas where it was known development would take place.

Started from scratch

The booming suburb of Surrey, which has had a 48% population increase in the last five years, was one area where the council followed this policy. Mr. Warne went there in November, 1958, to hold services in a school in the Royal Heights area. No one showed up the first two Sundays. On his third visit a four-year-old girl was the only one at the service. Then he announced he would baptize children on the fourth Sunday. About 30 showed up for the service. The congregation has been growing ever since and now has about 80 members. The council purchased property for a church and last fall erected a $14,000 portable building to seat 100.

The Royal Heights congregation pays the council $12 a week rent for the attractive, compact church and adjoining Christian education building, and has an option to purchase it if they wish.

Similar projects have been undertaken in other parts of the lower mainland. During the past year, three congregations were formed in the metropolitan area and three in other parts of the province. Sixteen church extension buildings were opened.

But the Church Extension Council has been having its financial troubles. About 16 months ago it found itself without cash and $250,000 already borrowed against repayment agreements made by churches to which it had made loans.

Its troubles started when the B.C. Development Fund was created by the British Columbia Conference in May, 1957. A Crusade for Stewardship was launched in November that year, with 1½ million dollar objective. Pledges were received for about $650,000 over a three-year period. Church extension received only $18,000 during the period of the campaign.

"We just tried to cover too much in the Development Fund," one Vancouver minister told me. "It was supposed to provide funds for expansion at Union College, Naramata, senior citizens homes, camps and church extension." The first money raised by the fund was earmarked for Union College.

In its first two years, the Development Fund has collected $217,000 of the $650,000 pledged. Church extension got $23,000 from last year's receipts.

During the past nine years, $480,000 has been raised for church extension. Most of it came in around 1954, before B.C. Conference urged congregations to channel their outreach money into the Development Fund. Last year, Mr. Warne's office received direct contributions of $200 from Vancouver churches and $300 from Victoria.

"Almost every congregation has some project of its own," Mr. Warne commented. "They seem to have the attitude that they would like to help the Crusade but they have to build up their own premises first.

"But the fact remains that B.C. people give less proportionately, and attend church less proportionately, than the people in the rest of Canada.

"What it means, really, is that the Church Extension Council is getting by on three cylinders when it should be operating on six."

$40 work from $1

But for every dollar the council received from the Development Fund last year it was able to do $40 worth of church extension work. Repayments of earlier loans, which are being made continuously, helped make this possible, and the council was able to borrow against its backlog of assets and pledges congregations had received from their own members. It borrowed $35,000 for portables and $50,000 for sites from the Home Mission Board, and $20,000 from a Vancouver bank.

Last year it was learned that the banks would lend funds to local congre-

(*Continued on page 24*)

Colebrook Church found its old building too small when community grew. Church extension loaned $25,000 for a new church. Council has loaned almost $500,000 to churches in nine years.

South Arm Church, on Lulu Island, was another which became overcrowded. It got $25,000 to help build this $110,000 church and CE building. It's in one of the fastest growing areas.

V. T. Mooney tells about*

The Church's Community Chest

—The Unified Plan of Finance

QUESTIONS, and questionings, about the Unified Plan of Finance of the United Church come from time to time to the treasurer's office. Some come from persons; some from congregations which feel frustrated because part of their Missionary and Maintenance givings cannot be directed to some project in which they are interested, but which is not included in the United Church budget for the year. The questions come sometimes from persons who think that there is an unfair division of the Missionary and Maintenance Fund and that more of it should be used for the purposes in which they are particularly interested.

Thirty-five years ago the United Church had to choose between a system of financing which would involve separate and repeated appeals to congregations for each phase of the church's work, and a unified plan of finance involving a common fund to be divided as equitably as possible over the whole work of the church. It chose the latter, and until, or unless, the church changes it, we are under some obligation to be loyal to the system adopted.

There are strengths and weaknesses in every system. A Unified Plan of Finance is perhaps best for the United Church because of its size and the diversity of its work. A small sect, or denomination, in which the only large joint interest of the congregations is a group of foreign missionaries, can make a direct appeal and relate their members directly to the missionaries. That is a great advantage.

But in the United Church we not only have, under the administration of our Board of Overseas Missions, a number of overseas mission fields and a large staff of missionaries, but an even larger missionary responsibility in our young and growing nation, directed by the Board of Home Missions.

We have also a vast programme of Christian education to maintain for three-quarters of a million of youth in our Sunday schools; eight theological colleges and a training school for the education of ministers, missionaries and other Christian workers; evangelism and social service to promote; the directing of the educational forces necessary to inform and enlist the co-operation of the men and women in the church; and the administration and the financing of all the co-operative work of more than 6,000 congregations. For so large a church, and for such vast and diversified work, a Unified Plan of Finance is almost imperative.

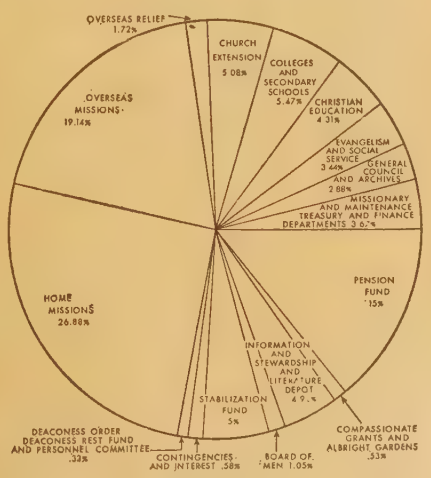
Educate in Stewardship

It also has some distinct advantages. Instead of relying on emotional appeals and spasmodic givings, our people are being educated to thoughtful Christian stewardship which expresses itself in steady and systematic giving throughout the year. Instead of certain missionaries or phases of work, with popular appeal, getting the lion's share of support, while others equally worthy, but less colourful, receive little, all United Church work and workers receive a fair share of the Missionary and Maintenance givings. The vast majority of those giving life service to the church prefer the steady support provided by the Unified Plan. I think it is fair to say that the vast majority of our members prefer it, too.

Further, this financial system is neither as arbitrary or inflexible as some think. It is not arbitrary because elected representatives of the church operate it. The General Council, or its Executive, finally determines the distribution of the Missionary and Maintenance Fund. Boards, elected at the biennial meetings of the General Council, and representative of every conference of the church, determine how their shares of the Missionary and Maintenance Fund shall be used. Through this democratic process, the people of the church actually govern all the work of the church.

The system also has some flexibility. If persons, or congregations, want to designate some part of their givings for specific purposes within the adopted programme for the year, they may do so. Not a few do this because of their special interest in some phase of work, and they correspond with the persons concerned.

To be sure, such designated givings do not actually increase the budget that has been authorized for their missionary or project. Sometimes complaint is made that this is so; but why should any person or congregation wish to overrule the judgment of the duly elected board, which, knowing the whole picture, has determined a fair division of the available money? The designated money will go where it has been directed, but it will be supplemented only by such amount of undesignated money as is necessary to provide a fair budget for all.


OVERSEAS RELIEF 1.72%
CHURCH EXTENSION 5.08%
COLLEGES AND SECONDARY SCHOOLS 5.47%
CHRISTIAN EDUCATION 4.31%
EVANGELISM AND SOCIAL SERVICE 3.44%
GENERAL COUNCIL AND ARCHIVES 2.88%
MISSIONARY AND MAINTENANCE TREASURY AND FINANCE DEPARTMENTS 3.62%
PENSION FUND 15%
INFORMATION AND STEWARDSHIP AND LITERATURE DEPOT 4.9%
COMPASSIONATE GRANTS AND ALBRIGHT GARDENS .33%
BOARD OF MEN 1.05%
CONTINGENCIES AND INTEREST .58%
DEACONESS ORDER DEACONESS REST FUND AND PERSONNEL COMMITTEE .33%
STABILIZATION FUND 5%
HOME MISSIONS 26.88%
OVERSEAS MISSIONS 19.14%

How the 1959 guaranteed budget was spent

Extra Gift

The Unified Plan of Finance has a little additional flexibility. If someone wishes, in addition to his fair support of the Missionary and Maintenance Fund, to make an extra gift for some approved project or for the work of some missionary, he may do so. This is what is called a "supergift." It is not credited to the Missionary and Maintenance givings of a pastoral charge. It will be given directly to the board, or missionary, concerned, and will be an extra to its, or his, authorized budget.

Indeed, if anyone is irreconcilably opposed to the Unified Plan of Finance, he need not turn away from the support

(*Continued on page 24*)

*Dr. Mooney is treasurer of The United Church of Canada.

New Books for Lenten Reading

The Harper Book for Lent

THANKS BE TO GOD

By Robert N. Rodenmayer, Professor of Pastoral Theology, Church Divinity School of the Pacific. Deeply thoughtful meditations on the General Thanksgiving, clause by clause. $2.50

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Capt. Peter R. Sawatsky, a United Church chaplain with the 1st Battalion, The Royal Canadian Regiment, gives counsel to Pte. Gunter Ludders, formerly of Berlin, Germany. One of the padre's major tasks is personal counselling. He is responsible for the spiritual and moral welfare of the soldiers in his unit, and their dependents.

With the

Two extremes of a padre's work. . . Capt. Sawatsky receives the offering during a service in the Protestant chapel at Camp Ipperwash, Ont. All Protestant denominations worship together . . .

. . . Capt. Sawatsky talks with a group of soldiers during a break in firing practices on the classification range. The padre visits the troops while on field training exercises or other outdoor activities.

Capt. Sawatsky conducts a "Padre's Hour" in the Protestant chapel at Camp Ipperwash, Ont. Here he gives religious instruction to the men in his unit. It is part of the training of all soldiers in the Canadian Army. Their dependents attend evening or Sunday classes.

Troops in Canada

Photos by the Department of National Defence

The many roles of a Canadian Army padre in peacetime

Capt. Sawatsky interviews Cpl. Gordon Luck in hospital at Camp Ipperwash and takes a message for his relatives. Hospital visiting is an important part of a padre's work. He often distributes gifts bought from regimental funds. Capt. Sawatsky, who comes from Laird, Sask., has a BA from the University of Saskatchewan and a BD from Emmanuel College, Toronto. He served overseas with the Canadian Army in the Second World War.

• Lent is Relevant • Adventuresome Faith

Period of Repentance

By HARVEY G. FORSTER

PENITENCE is the continuous attitude of the Biblical Christian. During Lent beginning with Ash Wednesday, March 2, the Church emphasizes the central theme of penitence, "Lord, I am not worthy!"

This theme is alien to modern man. Indeed his chief concern is to prove to himself and others, his worthiness, worthy of a job, of promotion, of a bank loan, of status in the community. His mistakes, which he freely admits making, are not offences against the demand of a Deity. Moreover, the cult of personality, to use the Russian phrase, encourages him to show his independence of the mores of society.

The sciences agree that so far from man being created perfect and lapsing from this state through an act of disobedience, man and society alike evolved from a very imperfect state, and only through sacrifice, self-discipline and struggle has he and society arrived at a state where humanitarian concerns play a large part and are deemed praiseworthy.

So the Lenten Season is irrelevant for modern man. The Church speaks about sin but fails to demonstrate in its corporate life or in the life of its members, any radically different attitude. When challenged about sin, it confines itself to sinful acts which are offences against the mores of the community, elevated to the status of divine decrees. Modern man has no concern with these. So there is no communication between church and man in the Lenten period.

Yet the Lenten season is relevant. The Eastern Orthodox Church has an approach to modern man, strangely lacking in the western churches. It relates penitence to humility. Humility is not that timid self-distrust that is not prepared to take the risk of bearing responsibilities. Humility is not the negation of ability nor the renunciation of constructive aggressiveness. Rather it comprises in part:

a sense of littleness in the immensity of the universe;

a sense of brevity in the timelessness of history;

a sense of ignorance amidst the profundities of nature;

a sense of incoherence in his own self;

a sense of temporality amid the inevitability of death;

a sense of concern for his family;

a sense of precariousness amid the dangers of life;

a sense of insecurity in the economic rat race;

a sense of helplessness amid the international conflicts.

Mature scientific industrialized man is learning humility. During the Lenten season the Church can speak to him. But only the penitent can speak of penitence. Only the humble can speak of humility.

Ad Lib

By J. A. DAVIDSON

ABRAHAM, we are told in the Epistle to the Hebrews, "by faith . . . went out, knowing not where he was to go." Faith for Abraham was a great adventure: he went out into life's unknown regions, trusting that God would guide him and care for him. How different from Abraham most of us are!

We—well, most of us—want to know exactly where we are going before we take our first hesitant step on faith's venture. We are a calculating, security-conscious generation, and we demonstrate that in our approaches to religion. We like to think that we can have faith on a satisfaction-guaranteed-or-money-refunded basis.

We need to be reminded periodically that faith, whatever else it may mean and may entail, is essentially an adventure. Most of us should be more reckless in our faith, less cautious, less concerned about consequences.

What is it that makes us so calculating, so timid and so cautious, in our faith? I suggest that our tendency to apply certain current standards to our thinking on religion and get things rather grossly out of proportion has much to do with it.

We do get things out of proportion when we think of religion in a way that can be called *instrumental.* We see faith simply as an instrument of life, a sort of gimmick that can be used for our special purposes and aspirations. In this approach to religion self is put at the centre of things and God is valued as an instrument of the self's purposes.

If this is your approach you may pray to God, "Thy will be done"—but what you really mean (most of the time, anyway) is, "*My* will be done—and I expect *You* to get on with helping its doing."

Then, secondly, we tend to think of religion as being primarily *institutional.* In its extreme form this sort of thing makes an idol of the Church. We Protestants often accuse our Roman Catholic brethren of having done that —and at the same time we congratulate ourselves on having avoided it. But have we grounds for such self-congratulation? We may not talk piously and sentimentally about "Mother Church" the way some Roman Catholics do — but very often our acts and our words suggest that we believe in a sort of "Auntie Church."

We sometimes use our church activity as a means of escaping from the demands and challenges of adventuresome faith. Such faith is much more than participation in canvasses for funds, playing badminton in the church-hall, baking pies and cutting sandwiches, and all that. And it is much more than perfunctory, even if regular, appearances at 11 o'clock on Sundays. Peripheral activities, administrative and recreational, do have their places in church life, and it is an excessively starchy piety that condemns them indiscriminately. And, of course, the life of the Church is centred in corporate worship —and even merely perfunctory attend-

Rev. H. G. Forster

Rev. J. A. Davidson

Douglas Hill

Mrs. E. McKim

• Music with Meaning • The Stolen Poem

ances are significant. But we must be constantly on our guard against allowing our involvement in church activities to smother a lively, personal faith.

The Christian religion, we must remember, began as an adventure—by our standards, a rather foolhardy adventure. Think of what those first disciples were doing when they responded to the invitation, "Follow me." Silly, weren't they? After all, they didn't know what that Jesus had in mind for them: His prospectus was rather inadequate.

But they followed Him. They went on the great adventure. And the outcome is the story of the Christian religion.

Cantata in the Church

By DOUGLAS HILL

WITH the Christmas season over and Easter coming, some consideration of the traditional music is worthy of serious thought.

A perspective on the proper place of music of any kind in the church service should first of all be established. Either music is an integrated feature of worship, or else, if the music sung by either choir or congregation leaves no message of spiritual uplift, then there is no justification for a choir being at the service at all.

A distinction should be made between the cantata and the oratorio. Oratorio contains some of the noblest music ever written, which can thrill those who have some knowledge and feeling of its inspired intensity. But to those in the average congregation who admit that they unfortunately "don't know anything about music" this magnificent form of worship carries little meaning and the words of many of the solos and ensemble numbers convey very little.

On the other hand, there are a number of cantatas which take their story in chronological order straight out of the Scriptures and which, if the music is sung by a choir sensitive to the scenes they are unfolding, can leave a congregation with a vivid, fully understood portrayal of the great moments of the Christian belief and a feeling of reverence and awe, bringing conviction to the hearts of singer and listener alike. An example of this type of work which comes to mind is the beautiful and spirit-quickening work of Maunder in "Olivet to Calvary" and its companion "Bethlehem." Such works do not pretend to be compositions of the musical stature of the great oratorios, but no one in the congregation with a heart attuned to the Bible story of the Christmas and Easter messages can remain unmoved.

No cantata should be prepared until both choirmaster and choir members are fully convinced that they are obeying the Divine injunction to "Go and Spread My Word."

There are two main reasons which call for the singing of such music during one or more of the great festival periods of our annual church life, Christmas, Easter and Thanksgiving. The first and most important, of course, is that on one or two occasions during the year, *all* the congregation should have an opportunity to realize the ministry which music can bring to the yearning soul. The second reason is that if a choir is to keep up its enthusiasm for its exacting labours, it must have some high spots of endeavour in its programme. And if a choir is valued in any church, it should be made certain that any such special contribution to worship is not sung to a half empty building.

And because, for some unexplained reason, church pews seem to be credited with being so much harder to sit on than even rough benches at a concert, hockey game or political rally, the music director should provide an opportunity for the congregation to rise and sing a short hymn at least once during the hour of the average cantata presentation.

A choir which will prepare such a work once or perhaps twice a year in a spirit of sincerity, dedication and a deep conviction of the message they are presenting can expect that minister and congregation will welcome the opportunity of sharing in this ministry of music.

Guilty, If Charged

By ELEANOR McKIM

I AM, literally, a thief! Worse—that which I stole was church property. Moreover, I am unrepentant to the extent of forgetting my sin until last night when our Week of Prayer speaker quoted this poem by Annie Johnson Flint:

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labour,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

With her words 20 years vanished as if they had never been. I stood again, alone, in the little bedroom of the mission house in the bush country of northern Manitoba. To my unaccustomed eyes the rain-stained beaver-board walls and make-do furniture looked primitive and ugly. The sharp July sunshine reflecting dazzlingly from the lake; the unfamiliar sound of Cree voices; the strange mixture of wild and acrid smells created a sense of unreality. My husband, whose voice I could hear coming from below mingled with that of the missionary superintendent, was

(*Over*)

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suddenly a strange young man. What was *I* doing here?

In a sort of panic my eyes fastened on a small, cardboard plaque adorned with faded blue pansies, hanging beside the mirror. Absently, I read those lines. A nice, pious little poem, I thought. Then I read it again. Somehow, I knew the writer really meant that. This was a real experience. I wondered what had prompted the words.

Then, as is the way with these little aberrations, the world of reality fell into place again. When my husband's head came around the door, it was the familiar red one that I had so lately promised to cherish. "Come on," he said, "we are going to make our first pastoral call."

My eyes found the faded little plaque many times after that. I glanced at it just before my unskilled hands lanced the bad infection in my husband's back during one isolated break-up. I used to read it just before I blew out the lamp —alone on those crackling cold nights when my husband was goodness knows where visiting the Indians' winter trapping grounds.

When I took my last look around that little room the day I left the north, I put up my hand to say farewell. Suddenly, I pulled down the bit of cardboard and put it in my bag.

It has been with me up and down the years since. It got to be a habit to think of it when I faced the hard spots—fear, anger, frustration, disappointment, even death itself. Always, this thought —this is what people, all people, endure. Who are you that God should make you immune to the human lot! He has never exempted His people from their humanity. If He did we would all scuttle under His robe in fear and lose our chance to be a little lower than the angels.

Somewhere, in some move, the actual piece of cardboard got lost. I couldn't even quote the entire poem from memory. I do not need to do so. It has become a part of me. It governs and balances me unconsciously.

So I think likely the Lord has forgiven me my theft. I hope the people in that northern Manitoba mission will, too.

Note: The poem "God Hath Not Promised" is from "Masterpieces of Religious Verse," Harpers, publishers.

A SERIES COMING SOON IN THE OBSERVER:

A Reporter's View of Canadian Religion

by GORDON DONALDSON

What Part Have Men in the Coming of the Kingdom of God?

In the coming of the Kingdom of God men play their part through a decision by which they place their lives under God's rule. God both prompts and honours this decision by the gift of His Spirit so that men are enabled to serve Him and their fellow-men in their daily experiences and relationships. Those who submit themselves to the rule of God become fellow-labourers under God.

JESUS speaks of the Kingdom of God as life's highest good. To search for it is the *first* thing a man ought to do. If we understand its true value we will give everything we have in order to possess it. Nevertheless the Kingdom of God is not something we can purchase, much less create. Its appropriation may involve sacrifice but it is essentially a gift. In Matthew 13: 44-46 it is likened to a treasure suddenly stumbled upon while a man is thinking of other things. Even when Jesus speaks of it as a pearl of incomparable value which a man finds after a long search, he thinks of it as something *waiting to be found and appropriated.* And in either case, the new-found wealth is recognized with surprise and joy.

The Kingdom of God, then, is a gift of God, though sacrifice is required of those who would possess it. Those who receive it, those who commit themselves to God's rule, are "the sons of the kingdom." They share the inward happiness—the blessedness—of those who do the will of the Father, and material blessings are added unto them. They are the members of God's family, and accept, as children, the rule of the loving Father. They give evidence of the reality of the Kingdom in their individual lives, but they are also drawn into a corporate life or fellowship where the presence of the Kingdom is seen in "the fruit of Spirit." This fellowship, which is the Church, the Body of Christ, is the main sphere through which God's rule is manifested in the world.

It is Christ who makes the powers of the Kingdom of God available to man. "Come to me. . . Take my yoke upon you . . . and you will find rest for your souls." To be yoked with Christ is to be subject to the rule of God and to find restful and life-giving communion with Him. Again, Jesus assumes divine authority to forgive sins, and declares that his mission is to redeem—"to save that which was lost."

It follows, therefore, that men's attitude to Jesus constitutes their response to God's rule. If they reject Jesus they thereby cast aside the claim of God and reject His rule, or if they accept Jesus as Lord they thereby acknowledge the claim of God and commit themselves to His rule. Said Jesus: "Blessed is he who takes no offense at me."

God created men free, unlike the rest of His creatures who conform to God's rule by nature rather than by choice. Because men are free to accept God's rule they are also free to reject it and, in rejecting it, to break the harmony of the divine Kingdom. This rejection is sin, and it results in a breakdown of fellowship between man and God, between man and his neighbour, and in civil war within the individual. Let us not think however, that man's rejection of God's rule nullifies it. Where there is sin the Kingdom of God is present in *redemption,* as God wins men back to fellowship with Himself, or in *judgment,* as God deals with their rejection of His rule.

In reading the Gospels one cannot help noticing that Jesus speaks of the reign of God in terms of crisis. The note of urgency is found in all his teaching. He not only called men to "repent, and believe in the gospel"; that is, to turn back to God and accept in faith the good news that God's reign is near, but he taught that it was a matter of life or death. "Unless you repent you will all likewise perish." To accept God's rule is so urgent that it is the *first* thing a man should do. It is so important that extreme and painful renunciation is preferable to neglecting it. God's rule is a treasure worth more than everything else a man has.

We see also in Jesus' ministry that his proclamation of the reign of God constitutes a time of decision and judgment. Faith in the good news of the Kingdom is an act of decision for Christ. Jesus called for this decision when he said: "Follow me," and Paul called for the same decision when he said: "Believe in the Lord Jesus." And the decision is unavoidable. "He who is not with me is against me." To neglect to decide for Christ, when one has the opportunity, is to deny him and reap the consequences.

The Kingdom of God involves judgment. Men are sifted, separated, according to their response to Christ and their acceptance of God's rule in him. This is the purport of several of Jesus' parables, particularly those in Matthew 25. The crisis of the Kingdom shows up the wisdom of those who wholeheartedly prepare for it and the folly of those who neglect to do so. The parable of the wise and foolish maidens brings out the fact of crisis: there is a time for preparation and decision, but when that time is past the door is shut. "There is a tide in the affairs of men," and what is vastly more important, the mighty stream of God's sovereign purpose is flowing on, "and we must take the current when it serves, or lose our ventures." The crisis issues in judgment. This is the other emphasis of the parable. The unprepared are disowned and rejected.

The parable of the talents stresses the same element of crisis and judgment in a different way. After a time of absence an employer arrives to settle up accounts. That is the crisis. Failure to grasp the opportunity to enter the Kingdom is to lose the opportunity. And this is the judgment — to lament one's folly in outer darkness.

The last parable in Matthew 25, with its key-words, *Come* and *Depart* is a dramatic picture of the final judgment of men; and with its emphasis on good works as the fruit and evidence of faith, it is a profound commentary on the true righteousness of the Kingdom of God.

(Over)

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

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As we have said, men do not "bring in," or "build" the Kingdom of God. Even when men achieve results in human society by their own decisions and actions, and those results are in line with the mind of God, the Bible insists on regarding them as "fruit of the Spirit." They are the result of commitment of God's rule and are inspired by Him.

God works through us. God inspires the goal, which is fellowship, living together in love. Moreover, God inspires the motives. The Kingdom of God can be realized only when the right things are done from the right motives. The ultimate Christian motive is the glory of God, and it is God Himself who inspires that motive. It is the "burning heart," the human heart inspired by God's revelation in the crucified and risen Christ, that accomplishes things for God.

To Keep a Good Lent

Chancel or chamber
Ash on the brow:
Matters not where
Nor even how.

Matters a heart that,
Gravely aware
Of the pitiful want
Of charity there,

Will struggle to grow
Into heart that is brave
With courage to give
As Another gave

Needs but intention
Humility bent
Plus earnest endeavour
To keep a good Lent.

—Doris King

It is thus that God wills in our wills. He accomplishes His purpose through the decisions He inspires in our heart. We get the wrong impression of the New Testament's teaching if we think that God's will over-rides or makes unnecessary our decisions and good works, that God's sovereignty means we can or must fold our hands in idleness and watch His Kingdom come. On the contrary, God's rule puts our wills to work and raises them to their highest power.

The Gospel of the Kingdom, then, is not only God's proclamation of His sovereign rule but also His summons to service. There should be no mistake about this. God calls us to work under His gracious rule for righteousness and peace on earth. And what we do in Christ's name and for his sake God uses, that His Kingdom may come. ●

By EDWARD CRAGG

Mission on a Campus

IT was an exciting moment when Paul came to Athens. Alone he wandered along the famous streets, and mingled with the throngs in the Agora, a large open area that lay beneath the Acropolis.

The Agora was the intellectual as well as the commercial and social centre of Athens. The Stoa or arches that surrounded it had provided the name of one of the influential schools of philosophy, the Stoic. The Agora was the Campus of Athens.

This was an exciting moment, because Christianity was now making contact with the ranking exponents of cultured paganism. This encounter is still taking place on every college campus in the western world.

The crisis in Paul's stay in Athens occurred when he was invited to state his views before the Court of the Aeropagus. This court was composed of 30 judges; one of its functions was to safeguard the city against teachings likely to undermine the morality of the citizens. Four hundred and fifty years before it had sentenced Socrates to death.

Paul's task, as he faced the 30 judges, was not easy. In any age, how can one win or even reach those who have a merely intellectual interest in spiritual things? We meet people who are interested in religion in exactly the same way as they are interested in the United Nations or in child study; how can we win them to Christianity?

The opening was courteous, "Gentlemen of Athens, my own eyes tell me that you are in all respects an extremely religious people." (Phillips' Translation)

Then Paul referred with respect to the cultural achievements of the Hellenic world, and mentioned certain views about God and the world generally held by the Greek philosophers.

Many of the people we encounter outside the Christian churches today would go thus far with us. There is a general climate of interest in religious matters which is not so different from that of the Agora in Athens. Much of the so-called return to religion represents not much more than this.

This, however, is not enough for a Christian apologist. Having established a common ground of interest, Paul at once went on to say that God has now revealed himself in such a way that judgment and resurrection must become the concern of all. In view of this he urged all to repent.

At this point the Apostle lost most of his hearers. They simply walked off.

But there were two, at least, who remained and believed. This was no mean achievement. George Morrison laboured in China for 17 years before he won his first convert. And the intellectual pride of the Chinese was not too different from the attitude of the Athenians to whom Paul spoke.

Of the two, one was a member of the Aeropagus, a man of capacity and influence. His name was Dionysius.

A recent writer on the place of colleges in Canada makes the judgment, "A conscious minority can sway a nation." The leaders in any community's

(*Continued on page* 24)

THE MUSIC MAKERS' CORNER

THIS is music festival time. Not all of you can win prizes, but you can get certificates with your marks, and a little note from the adjudicator telling you how to improve. Only a few can win medals and scholarships. Cynthia played a Beethoven contra-dance last week and obtained 78%. The adjudicator said she needed more expression and steadier rhythm. She will play better next time. She is not the top girl in her school classes, but she made the red dress she wore at the festival. She can cook a meal when necessary and make assorted cookies for snacks. She is a patrol leader in Guides, sings in the junior choir, takes a beginners' course in nursing, knows a lot about first aid, is a friend to everyone who needs her, and does more than one good deed every day. I would give her 100 marks for being a wholesome Christian girl . . . her age? 13.

We welcome the following new members to our Music Makers' Circle:

Mary Souchuk (12), 5416 Caroline Ave., Western Springs, Ill.; Joan Petty (13), R.R. 2, Pickering, Ont.; Carolyn (9) and Catheryn Sturge (7), Box 156, Gander, Nfld.; Stephen Mitchell (8), 7310 Mount St., Montreal; Alberta Bartman (15), Bluffton, Alta.; Sue Etherington (12), 22 Bywood Drive, Islington, Ont.; Ruth Stephenson (11), Box 605, Minnedosa, Man.; Lynda Grose (11), Glanworth, Ont.; Mary Ziegler (13), 27 Birchview Crescent, Toronto.

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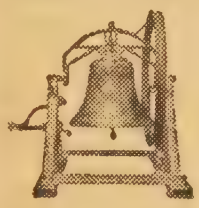

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

DR. R. B. Y. SCOTT has received a high honour. He has been elected president of the oldest organization of biblical scholars in the United States, the 2,150-member Society of Biblical Literature and Exegesis. Dr. Scott, a United Church minister, is presently Danforth Professor of Religion at Princeton University, and is a former member of the faculty of Union College, B.C., the United Theological College and McGill University, Montreal. A Fellow of the Royal Society of Canada, he has made three study trips to Palestine in recent years. He is our authority on the Dead Sea Scrolls and reviews any books on the subject that come our way. His own books include *Treasures from Judean Caves* ($1.25) published by Ryerson. . . The half-way mark has been reached in Bible publication. Now printed in more than 1,000 tongues, experts think there are probably another 1,000 regional languages and dialects still without any part of the Bible translated. . . We have been waiting for the Lenten books, but they are late this year. Dr. Wilson is reviewing the Harper selection *Thanks be to God* by Robert Rodenmayer (probably $2.50) in galley form for this issue, but the only information yet received on the Seabury selection is the title *Saints on Main Street*. . . Peter Parson in *The British Weekly* names four celebrated writers who are sons or grandsons of the manse. T. S. Eliot's grandfather was a St. Louis minister; Tennessee Williams grew up in the parsonage; E. E. Cummings is the son of a Congregational minister; Tyrone Guthrie is the grandson of the famous Thomas Guthrie of Edinburgh. . . The last name brings Stratford to mind; and the new season. Mr. Guthrie because of illness will not direct *King John,* which with *Romeo and Juliet* and *A Midsummer Night's Dream* will make up the Shakespeare programme. He will however direct *HMS Pinafore.*

Dr. Scott

The Other Six Days; the Christian Meaning of Work and Property

By Joseph C. McLelland. (Burns and MacEachern. $1.50.)

Reviewed by David F. Summers.

Joseph C. McLelland has filled a gap in my library! His compact, concise and readable survey of the Christian doctrines of work and property is more than a scholarly treatise; it is a book that any intelligent layman can understand and enjoy, and every preacher use to good advantage.

In an all too brief span of 105 pages (with an additional 15 pages for references and technical notes) Professor McLelland states clearly and fairly the Church's ideas about man and the things he calls his own. He begins with the Old and New Testament and devotes succeeding sections to important periods in church history, with his main emphasis on relating Biblical insights to the contemporary situation.

The first chapter is hard going, but when one has reached page 16 it is difficult to put the book down.

Professor McLelland develops the thesis that there ought to be no separation of the Lord's Day and the other six. There is a distinction, of course — a rhythm between worship and work, but neither is complete without the other. Worship should prepare us for and set a standard for our work, while work should be the practical expression and proof of the reality of our worship.

The book is an appeal for a right understanding of vocation and stewardship in the revitalization of the Church through the lay movement. The **Laos** (People of God) must become the "thermostat rather than the thermometer" of society (to use an expression from the book itself). Professor McLelland sharpens the issues and clearly points the direction in which we can take steps towards "Responsible Society."

**Dr. Summers is Executive Secretary of the Religion-Labour Council of Canada.*

Literary Guild Selection

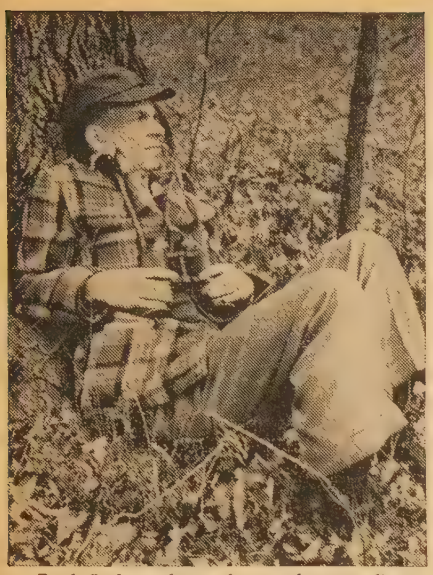
The Strange One

By Fred Bodsworth. (Dodd, Mead, $5.50.)

Reviewed by Dorothy Dumbrille.

A barnacle goose, native of the Hebrides, is caught in the tail of a hurricane and blown across the sea westward to Northern Canada. Here, in the bleak, muskeg country of James Bay he finds a mate, a Canada goose.

Rory Macdonald, whose home has been on the crofters' island of Barra and whose interest as a boy has been aroused by the flocks of geese which wing their way over his home, finds himself in Toronto, studying to be a naturalist and employed in the summer job of banding geese to trace their migrations. Sent to



Fred Bodsworth, author and naturalist

James Bay, he meets Kanina, a Cree Indian girl and falls in love with her.

Kanina, as a child, contracted tuberculosis and was sent to hospital where she is nursed back to health by white people and later educated by them. She returns to her home after the whites reject her as a teacher for their children but finds that life in the primitive settlement is repugnant.

The lives of the Scot, Rory, the Cree girl and the great barnacle goose become strangely interwoven as the mating of the goose is compared to that of its human friends.

The story is one of heartbreak and tragedy. The goose, crippled and alien, returns to his mate after the long migration back to Barra, just as Rory, returning to civilization realizes he cannot live without Kanina although his romance is forbidden by the laws of reasonable society.

The characters are well drawn and I found the descriptions of life in the primitive Cree settlement most interesting. The bitterness in the heart of the Cree girl was so real to me that I could not get the story of her plight—and that of Rory's—out of my mind long after I had laid down the book. Proof of the strength of this timely drama of nature and human beings in that **The Strange One** was chosen as the Literary Guild's January selection.

Lenten Reading

Thanks be to God

By Robert W. Rodenmayer. (Harper, $2.50.)

Reviewed by A. J. Wilson.

"A General Thanksgiving," one of the best known and most widely used prayers in the Christian church, is the basis for this unusual little book. There are eleven brief chapters, each based on one of the affirmations of "The Prayer." The author, professor of pastoral theology, Divinity School of the Pacific, Berkeley, California, travels with confidence over a wide circuit of Christian belief and responsibility. His knowledge of theology, philosophy, and psychology is more than a nodding acquaintance, though these words do not appear in the text. The language is clear and unpretentious, almost poetic, his illustrations apt and the scripture references are not confined to one section of the Bible. The author displays deep insights into God's purposes and His plan for man's salvation, which will be a valuable guide to those beset with religious perplexities. This is not specifically a Lenten book, but it will make good Lenten reading, and interesting and constructive reading for any season of the church year.

Week of the Cross

By Will Sessions. (Bethany, $2.)

Reviewed by A. J. Wilson.

Week of the Cross can be used with profit for private devotions, for the basis for a series of Passion Week services, or for Lenten sermons. It is a straightforward day by day account of our Lord's last week on earth. A great deal of research lies behind these brief chapters, but like any work of art this does not appear in the finished product. It is well written, historically sound, and moving in its narration of events. The reader has the feeling, as Stanley Stuber says in the introduction, that he was right there on the spot participating in the very events of Holy Week.

Book Note

For those readers interested in purchasing *The Christian Year* reviewed in the February 1st issue, the publisher's agent regrets that there will be a delay of about six weeks before a supply is available in Canada.

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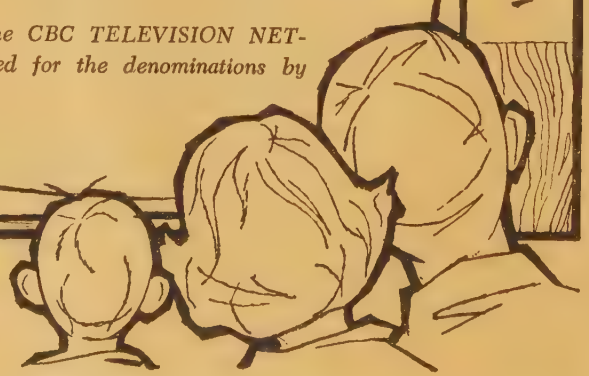
March 6—THE FAITHFUL OPTIMISTS — An unusual documentary showing an Anglican missionary's work with the Eskimos.

March 13—LE BON DIEU EN TAXI—Tells the story of Father Paul Aquin's church on wheels in Montreal which serves 15,000 taxi drivers and their families.

March 20—BOMBSHELL IN BRAEMAR—A self-satisfied country church is stirred up when city people move in but don't "fit in". Life changes dramatically as they face the situation. (United Church)

HERITAGE on the CBC TELEVISION NETWORK is produced for the denominations by the CBC.



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Further information from BERKELEY STUDIO, THE UNITED CHURCH OF CANADA, 315 QUEEN ST. E., TORONTO

ANGOLA'S DOCTOR

(*Continued from page* 10)

to be teaching them what NOT to do; they'll tackle anything!"

"Frankie" is Sid's wife. It can't be easy to be married to a medical missionary like Sid, who keeps simply atrocious hours and hardly takes time for his meals. He can never keep in touch with home by phone, if and when there is an emergency at the hospital, or something happens and there is a Portuguese official to be interviewed, or a sudden call to some village miles away. Frankie is always there waiting — and the meals are always ready—wonderful meals! The work "behind the scenes" goes quietly, faithfully on.

Sid Gilchrist is out there in the villages beyond the hills. And if he hears of villages further still beyond, he'll be there, too! He is tearing or picking his way along African trails, kicking up the dust—not waiting until folk come to the hospital, but going out where they are, battling with malaria and leprosy and TB and malnutrition. So he races on, and when at last, worn and burnt out, he is called to glory, he'll kick up the stardust there. ●

CHURCH'S FUND

(*Continued from page* 13)

of his own church's work. He may send to the treasurer of the United Church contributions marked "Supergift" for whatever aspects of the church's work he wishes to support, and with assurance that his gifts will go for those purposes only, and that they will provide increases over the previously authorized share of the Missionary and Maintenance Fund. However, it would be unfortunate if excessive use were made of the "supergift" privilege for it would throw out of balance the best planning of the boards.

Givings are most helpful when placed in the Missionary and Maintenance Fund and entrusted to the administration of the church's elected representatives. ●

B.C.'s BOOM

(*Continued from page* 12)

gations if they had pledges on hand and if the church extension council would make a sizable pledge. "We have helped 14 congregations in this manner, and have pledged up to $25,000 for a single project," Mr. Warne says. "This commits us to semi-annual payments over three years. Repayments from congregations previously assisted are used to meet new pledges."

Added support for the programme has

come recently from a couple of legacies. The estate of the late Mrs. Annie V. Gibbs is now being probated. She was a member of Ryerson Church, and left an estimated $55,000 to church extension and an equal amount to homes for senior citizens. Most of it is invested in a real estate and mortgages. And the will of the late Charles T. McHattie provided $5,000 for church extension.

The council's money does not stay entirely in the Vancouver area. Records of the last few years show loans to congregations in Prince George, B.C., and Whitehorse, Yukon. Mr. Warne's appointment as church extension secretary was made by the Home Mission Board so that he could serve the entire province. Recently he was appointed B.C.'s second Home Missions superintendent. I squeezed my interviews with him between his trips to Victoria, Penticton, Grand Forks and several other centres. He spends half his time outside his downtown Vancouver office, and at least half his field trips are outside the city. He could be out looking at sites near a new housing development, checking on building projects, meeting with committees or realtors, or helping new congregations to get going.

"The United Church has to start four new congregations annually if it is to keep pace with the population growth," Mr. Warne says. "Every year we must complete 20 building projects of all kinds (churches, manses and Christian education buildings) and get three additional ordained ministers, not counting ordinands." ●

The Question Box

Q. By what body should committees such as the music comtee, manse committee, every family plan commitee, etc., be chosen?

A. Some by Session, some by the Official Board. If the committee is to recommend the expenditure of substantial sums of money, it is best for it to be responsible to the Official Board. A good argument can be made for the music committee being a committee of Session.

Q. In the United Church who is eligible to partake communion?

A. Those who accept and profess Jesus Christ as Saviour and Lord.

Q. Can a man who is a member of the United Church but not of the local congregation be elected to the Session?

A. No.

Q. When the "Te Deum" is used as a responsive reading, should the "Gloria" be sung after it?

A. Our advisers say the second section of Te Deum is a Credo to be sung and it is improper to read or sing a creed responsively. It is *not* appropriate to follow it with the Gloria Patri.

Q. Does the congregational secretary attend the Official Board meetings?

A. She (or he) might attend to take minutes, but she is not a member by virtue of her office.

Q. Does the Committee of Stewards or the Board of Trustees have the right to dictate how the funds of the WA should be spent?

A. No.

Q. Since our annual meeting is usually packed with folks too timorous to voice opposition, what is the proper procedure for a small group to curb the extravagance of stewards who always want to spend more than our revenue?

A. Inject your inarticulate and timorous members with courage to talk more in meetings, and discretion to talk less after meetings.

Q. What action should be taken, and by whom, regarding non-resident members, who, after a number of years, have taken no action regarding having their membership transferred?

A. By the Session which has clear instructions in *The Manual* on how to remove them from the roll.

MISSION ON A CAMPUS

(*Continued from page 21*)

thought and culture are few, their influence immense. Indeed, one of the tragic aspects of North American life at the moment is the extent to which Protestants have lost the leadership in this most important sphere.

Let no one belittle the importance of making only two converts, if one is a Dionysius. The results of a mission on a campus cannot be estimated by counting noses. ●

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About People and Places

Dr. Ashford in Ottawa

Missionary and Maintenance Department Secretary **Dr. H. E. D. Ashford** has resigned from that post. He was inducted into the charge of Dominion Church, Ottawa, by the Ottawa Presbytery, on February 26. Accepting the call earlier, he remained at United Church House until the books were closed for the year.

Since Dr. Ashford's appointment, the Missionary and Maintenance Fund has steadily increased from the 1954 total of $4,309,844 to the newly-released 1959 figure of $7,050,000.

Strengthen the Minorities

Christian unity, religious and civil liberty and the responsibility of the stronger for the weaker and oppressed churches were three of the major issues before the three-day Toronto meeting of the North American Area Council of the World Alliance of Reformed and Presbyterian Churches.

General Secretary Marcel Pradervand stressed the responsibility of the church to take the lead in strengthening the life of minority groups, through assistance to their programmes of ministerial education, increased fellowship with their people and direct help in solving their material problems. "They can depend on us all in their struggle for full religious freedom," he said.

The North America area has established a 15-member commission to study the question of civil and religious liberty in this part of the world. Dr. Eugene Carson Blake pointed out Calvinists were dedicated to the preservation of the right of any man to respond to God in Jesus Christ, and to the liberty of the individual to make political, social and economic decisions as a person, not a mere object.

Concern for Christian unity was marked in addresses and debates. The Council voted to explore ways of initiating theological conversations with an equivalent body representing North American Lutherans. While these conversations would have no definite goal other than bringing together theologians of the two largest confessional bodies produced by the Protestant Reformation, it would bring an increased understanding. Close contact with the World Council of Churches would be continued.

Among officers elected were three Canadians; two Presbyterians and one United Church. The Presbyterians, Rev. C. C. Cochrane, Westmount, Montreal, elected vice-chairman, Mr. C. M. Pitts, Ottawa; and the Rev. A. G. Reynolds, Archivist, The United Church of Canada.

Three's a Crowd

There are triplets in the Lucknow, Ont., manse. All boys, the babies were born to the **Rev. Gordon Geiger and Mrs. Geiger** in Mount Hamilton Hospital on January 26. Their combined weight of 21 pounds was believed to be a record in Canada.

University Gets 16 Men

The Executive of General Council has approved the appointment of the new **Board of Regents** for **Huntington University** in the Laurentian University of Sudbury, Ont. The names of the 16 men were included in the private bill before the Ontario Legislature. They are: Gordon H. Aiken, MP; J. W. Adamson; Dalton Caswell; Norman G. Grant; the Rev. Earl S. Lautenslager; Thomas M. Palmer; Walter Tate; Thornley Virene; Donald Lough; the Rev. F. L. H. Stymiest; Dr. Robert Nelson; Chester Jury; Donald Best; Norman Wadge; Gordon Edwards; Walter Muncaster.

Christianity Outmoded?

"Is Christianity outmoded in the modern world?" is the question being discussed in the second series of Sunday evening panel presentations in **Christ**

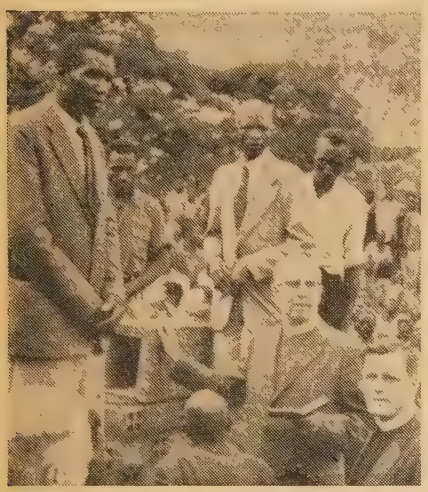
International shop-talk at Toronto (*See story "Strengthen the Minorities"*)

Left to right: Don Cameron, Toronto; Dr. A. G. Reynolds, United Church archivist-historian; the Rev. Charles Cochrane, Melville Presbyterian Church, Montreal; Dr. James McCord, president, Princeton Theological Seminary; Dr. Eugene Carson Blake, stated clerk, United Presbyterian Church, USA; Dr. Arthur McKay, president, McCormick Theological Seminary.

Church, Clarkson, Ont. Panelists include professors from various departments of the Universities of Toronto and McMaster, United Church ministers, and the Rev. John H. Morgan of the Unitarian Church, Toronto. Over 600 attended the first of four discussions.

Moderator Busy in Angola

The cornerstone of the new church at **Chissamba, Angola,** was laid and dedicated by the moderator last month. The **Rt. Rev. Angus J. MacQueen,** who is touring the African mission fields of Angola and Northern Rhodesia, was



assisted by the Rev. Hugh Becking, missionary evangelist at Chissamba, and two African deacons.

Among the congregation of well over 3,000 Africans were eight charter members whose names appear on documents in the cornerstone of the original church, built by Dr. Currie in 1908 and still in use. The documents, with the Umbundu New Testament and Hymnary and present statistics, were placed in the new cornerstone.

Studies at Moose Jaw

Moose Jaw **Christian education directors** from Baptist, Presbyterian and United Churches met recently for a day's discussion and exchange of problems and plans. Dr. Bill Clarke led in Bible study. Planned by Saskatchewan Christian Education Associate Secretary Joan Leslie, it is hoped that another conference may be held in May when directors from North Battleford and Kindersley will join with the Moose Jaw group.

Young People Face Future

One hundred and forty young people from seven widely scattered presbyteries gathered in Trinity Church, Grimsby, last month for a three-day full time fellowship conference.

First set up 10 years ago by a Hamilton Conference YPU Committee — headed this year by Odeyne Clarke—these conferences are geared to give an overall picture of all fields of Christian education. However, at Grimsby, President D. M. Daley was quick to point out that "the conference is not geared to put any pressure on young people to enter the field of Christian education, but it does

She knows only hardship and hunger

This is Do Thi Lan, Vietnamese, age 6. A timid, gentle child, she knows only hardship and want. Her parents fled the bloody war in the north in search for freedom, joining the hordes of refugees on the painful trek southward. Arriving in Saigon, the father soon lost his life from TB, leaving his wife, little Lan and an infant now aged 2. The mother, old before her years, earns 40 cents a day, hardly enough to keep them alive. They share a one-room lodging in poverty unknown in the western world. Blinded by tears of despair, heartsick with loss of hope, the mother watches her children go to bed at night with hunger and distress. Won't you help little Lan or a child like her? Your help will also mean help to the entire little family . . . your help today means their hope for tomorrow.

You, alone, or as a member of a group, can help these children by becoming a Foster Parent. You will be sent the case history and photograph of your child upon receipt of application with initial payment. Your child is told that you are his or her Foster Parent. All correspondence is through our office, and is translated and encouraged. We do no mass relief. Each child, treated as an individual, receives food, clothing, shelter, education and medical care according to his or her needs.

The Plan is a non-political, non-profit, non-sectarian, independent relief organization, helping children in Greece, France, Belgium, Italy, Hong Kong, Viet Nam, and Korea. International headquarters is in New York. Financial statements are filed with the Montreal Department of Social Welfare. Full information is available to any competent authority. Your help is vital to a child struggling for life. Won't you let some child love you?

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Date.....*Contributions are deductible from Income Tax.*

help those who know what they want but are not sure where to go."

Last year 14 young people signed dedication cards for various phases of church work — the ministry, medicine, nursing, agriculture, and Christian education. This year three commitments were made — two for the ministry; one for medical missions, and 13 signed a pledge to consider full time service.

Trinidad Principal Resigns

The **Rev. E. T. Lute**, who for seven years has carried the double responsibility of principal and administrator of Naparima College, San Fernando, Trinidad, has resigned as principal and will give full time to the completion of the million dollar financial campaign.

During Mr. Lute's term in the dual capacity, the college has almost entirely been rebuilt, with sister institutions established to serve in the north and south of Trinidad.

M and M Over $7 Million

The Missionary and Maintenance Department reports a total of $7,050,000 raised in 1959 (the objective was $8,000,000).

In view of this, the **Board of Finance** will have under consideration at its March 10 meeting the feasibility of reaching a $10,000,000 objective in 1960. It is expected that serious discussion will take place on the large number of financial appeals which in some conferences are creating dissatisfaction and on which situation there is, as yet, no legislation. The implication of the proposed new organization for women in the United Church and its effect on the Board of Finance will also be discussed.

The Missionary and Maintenance Department meeting on March 7, 8 will be told that every Presbytery surpassed last year's total amount. Again the largest contributor in the church is Timothy Eaton Memorial Church with a total of $70,294. In 1959, second place was taken from Toronto by the moderator's church, First - St. Andrew's, in London, with a total of $51,773.

The Treasury and Pension Departments meet prior to the Board of Finance, on March 4 and March 9.

Committee Gets New Chairman

The **Rev. Dr. A. Lloyd Smith,** Montreal, has been appointed to succeed the **Rev. Dr. E. M. Aitken** of Hamilton as chairman of the Vacancies Committee, and his place will be taken on the committee by the **Rev. Dr. Norman McMurray,** also of Montreal.

Mrs. MacKinnon and Mrs. Long preside at historic meeting (*see story below*)

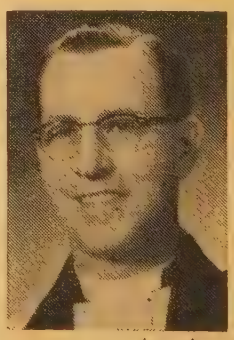
WA and WMS Get Together

History was made early last month when the executives of the Woman's Missionary Society and the Woman's Association met together for the first time. Under the joint chairmanship of WMS President Dr. Dorothy Long, and WA President Mrs. John Y. MacKinnon, the women considered a preliminary draft of the report of the Commission to Study the Work of Women in the Church. The discussion was free and constructive.

This preliminary draft is also being referred to the WMS Conference branches and the conference WA's for their study at the spring gatherings. Comments from these will come for consideration to the annual meetings of the Dominion Board, Woman's Missionary Society, and the Dominion Council of the Woman's Association. Findings will be sent on to the Commission which will prepare a report on the proposed new women's organization for General Council in September.

Expand M and M Staff

The **Rev. William Irving,** minister of Gaetz Memorial Church, Red Deer, Alta., has been appointed field secretary for the Missionary and Maintenance Department for Alberta and British Columbia Conferences. He will take over his new duties July 1. The Rev. J. S. Sinclair, who formerly served all western provinces, will now work in Saskatchewan and Manitoba.



* * * *

Mr. Ralph Wilson, associate secretary of the Board of Men, spoke to the men of **St. Paul's Church,** Edmunston, N.B., who had been considering a United Church AOTS Men's Club, and organization followed.

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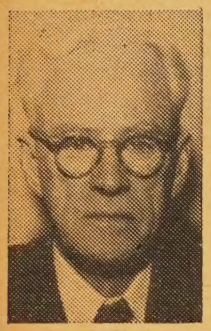
Home Mission Men Retire

Two superintendents of Home Missions will be retiring in June. They will make their final reports to the board at the annual meeting which begins March 25.

Dr. W. S. Godfrey has served the Maritime Conference in this capacity for 30 years and has been an ordained minister for 47. Everyone in the Atlantic provinces knows him, first as an outstanding athlete and secondly as a beloved superintendent.



Dr. Godfrey

Dr. Lyttle

The name of **Dr. James A. Lyttle** is synonymous with home missions in northern Ontario. For the past 17½ years he has travelled through the area. No problem was too large or no mission too small to have his entire concern. He has carried on the task with warm friendliness as well as efficiency. In June, Dr. Lyttle will have served 40 years as an ordained minister.

He Served Youth

Murray Gordon Brooks died suddenly at Barrie, January 18, two days before he was to have been honoured by the National Council YMCA for a lifetime of service in the Christian education of youth.

Well known to several generations of students as he served the YMCA and Student Christian Movement in the Canadian university field, Mr. Brooks had the unusual gift of helping groups of young people to think together and to discover life's deepest meanings. He also served the YMCA overseas in Colombo, Ceylon, from 1910-25, and Rangoon, Burma, 1938-40.

After going to live in Barrie, Mr. Brooks took an active part on the Session and in the choir of Collier St. United Church.

He is survived by two daughters and by his wife, the former Gertrude Rutherford, who was an SCM secretary and for a number of years principal of the United Church Training School.

Rev. Dr. Angus D. Mackenzie, former principal of Stanstead College, Stanstead, Que., and first ordained minister of St. Luke's, Montreal, died at Charlottetown, January 27. A graduate of McGill and Presbyterian College, Montreal, he was a gold medallist in theology and studied abroad on a fellowship. In the field of education he served the Presbyterian Church in Demerara, British Guiana, taught at Presbyterian College, and made a deep impression on the students at Stanstead. He pioneered in radio ministry.

Dr. William A. Gifford, who died in Montreal, February 2, also served the church in the field of education. A graduate of Victoria, following ordination in 1907 he held a number of western charges before going to Montreal's Wesleyan College, where he remained following Union, in United Theological College until retirement in 1949. . . **Rev. Dean Kerr Burns** died suddenly February 7 on his way to his morning service in Wall St. Church, Brockville, Ont. Ordained in 1928 he served Manitoba charges, Gower St. Church, St. John's, Nfld., Knox, Regina, before going to Brockville. . . **Rev. Andrew Laing,** Galt, Ont., died on February 6. His charges were in the London Conference before retirement in 1948. . . **Rev. Warren Rothwell,** Clanwilliam, Man., died January 25. Ordained in 1906, his charges were mostly in the Saskatchewan and Manitoba Conferences. He retired from Sidney, Man., in 1940.

Widows of 11 United Church ministers died recently. **Catherine Isabelle,** wife of the late Rev. W. W. Wallace, Toronto, died January 9. . . **May,** wife of the late Rev. Fred Forster, Victoria, B.C., on December 28. . . **Isabel M.,** wife of the late Rev. J. R. Watts, professor of practical theology at Queen's, died January 7 at Kingston, Ont. A graduate of Queen's University, Mrs. Watts was particularly interested in the WMS, of which she was a life member. . . **Edith,** wife of the late Rev. John A. Ward, Lefroy, Ont., died January 11. . . **Emma,** wife of the late Rev. George Mason, Toronto, died January 15. . . On that date also, **Ruth,** wife of the late Rev. Christopher Graham, at Saint John, N.B., and **Eva,** wife of the late Rev. J. D. Gregg, Neepawa, Man.

Mary, wife of the late Rev. E. W. MacKay, Vancouver, B.C., died January 14. . . **Caroline S.,** wife of the late Rev. James Hicks, Vancouver, died January 27. . . **Winifred B.,** wife of the late Rev. A. D. Reid, Verdun, Que., also died on January 27. . . and on January 24, **Caroline Ellen,** wife of the late Rev. George Marshall, Birch Hills, Sask.

On the Air

The Lenten series over the Church of the Air will be heard from Montreal. The **Rev. E. G. Tenneson,** Rosemount First United Church, will broadcast on March 6, 4.30-5 p.m., EST.

Dates to Remember

Heritage 2, March 6, **The Faithful Optimists** (Anglican); March 13, **Le Bon Dieu en Taxi** (Roman Catholic). 3.30 p.m. over CBC TV network.

The Ontario Temperance Federation Convention, Bloor St. United Church, Tuesday, March 29, 10.30 a.m. Guest speaker, Dr. Henry Hitt Crane, Detroit.

May 17-20 are the revised dates for the **Religious Radio and Television Workshop** in Edmonton. Sponsored by the Edmonton Council of Churches, the United Church Berkeley Studio is making arrangements in consultation with heads of broadcasting departments of the Anglican and Presbyterian churches. Details of scholarships available and information may be obtained from denominational headquarters. Registrar is the Rev. Ian MacMillan, 13535—122nd Ave., Edmonton, Alta.

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1. HELP WANTED

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TEACHING OPPORTUNITIES

in United Church Schools in Newfoundland—for Elementary and High School teachers. Salaries $2,400.00 to $7,000.00 depending on qualifications and experience. Travel grant available. Write Charles L. Roberts, Superintendent of Education (United Church), Department of Education, St. John's, Newfoundland.

WIDOWER, 40, with two small girls, 4 and 6, in need of housekeeper and mother between the age of 30 and 40. If interested, please write including qualifications and snap, to H. E. Rolfe, 192 Kingscourt St., Kingston, Ontario.

DIRECTOR of Christian Education required for Rideau Park United Church, Ottawa. Women experienced in Christian Education please write to Rev. J. A. O. McKennitt, 2203 Alta Vista Drive, Ottawa, Ontario.

SUMMER help wanted — Established and well equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 6 to September 20th. Apply to Box 150, THE UNITED CHURCH OBSERVER, Toronto.

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2A. PULPIT VACANCIES

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

BELL'S CORNERS (Ont.) United, adjacent to Ottawa, now vacant. Small but rapidly growing community presents real challenge with prospects for large congregation. Salary above minimum, plus car allowance. Provision for manse, or equivalent living accommodation. Please write A. S. Johnson, Box 87, Bell's Corners, Ont.

BELLEVILLE, Ont., Tabernacle United Church pulpit will be vacant June 30th, 1960, due to the retirement of the present minister. Heated manse provided. Interested ministers please contact Mr. J. Howard Lord, 15 Southview Ave., Belleville, Secretary Pastoral Relations Committee.

DOWNSVIEW, Ontario, Toronto suburb, one-point charge in growing community. New manse, close to schools. Vacancy commences July 1st, 1960. Interested ministers please write H. Noble, 20 Skipton Court, Downsview, Ontario.

2A. PULPIT VACANCIES—Continued

DUGALD, Manitoba—four-point pastoral charge. New, fully modern manse to be built 1960. 15 miles from Winnipeg on paved highway. Interested ministers please write to A. W. Harvey, Oakbank, Man.

EAST KILDONAN (Metropolitan Winnipeg)—John Black Memorial United Church vacant March 1st, 1960. A residential area offering excellent opportunities. Growing congregation and large Sunday School. Church and Manse new. Adequate salary, car allowance and furnished manse. Inquiries invited. Contact Mrs. Wm. S. Douglas, 845 Kildonan Drive, Winnipeg 5, Man., Secretary Pastoral Relations Committee.

GOLDSMITH United 3-point Pastoral Charge, Kent Presbytery, vacant July 1st, 1960. Will pay above minimum salary, plus car allowance. Address inquiries to R. A. McKeen, Recording Secretary, Wheatly, Ont. R.R. 3.

HANNA, Alberta, First United Church vacant June 30, 1960. Responsible for two very small points within 20 miles. Approximately 270 family congregation. Fully modern, fully furnished, gas heated house. Town, located on hard surface, equipped with modern school, excellent recreational facilities. Salary, including car allowance, $5,000.00 yearly. Interested ministers please reply to Richard M. West, Box 402, Hanna, Alta.

LACHINE, Que., Grace United Church pulpit vacant June 30th, 1960, minister retiring after twelve years. Oil-heated manse, approximately eight miles to central Montreal. Interested ministers please write Mr. W. A. Warren, Secretary—30—52nd Avenue, Lachine, Que.

LAWRENCE STATION, Ont., Pastoral Charge vacant June 30th, 1960. Present minister retiring. Furnished manse—convenient to schools. Salary $4,000.00 including car allowance. Interested ministers write to D. E. Carroll, Iona Station, Ont., Secretary Pastoral Relations Committee.

LETHBRIDGE, Alta., McKillop United Church, vacant May 1st, 1960. Christian Education Centre just completed. Sanctuary in planning state. New, furnished manse in a new and growing community. Write J. Dutton, 2128 — 9th Ave., A,S., Lethbridge.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Salary $4,300.00 including travel allowance. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

MONTREAL East Community Church (United Church of Canada) requires a minister. Stipend $3,600.00, car allowance $500.00. Unfurnished manse near church which can be furnished if necessary. Only Protestant church in community serving approximately 400 families. Church newly decorated and new Christian Education Centre with a Church School enrolment of 525 pupils. Please reply to—Mr. B. P. Rapley, 5 Laurendeau Ave., Montreal 5, Que.

MONTREAL — St. Paul United Church vacant February 1st, 1960. Minimum salary — car allowance—heated, furnished manse. Address correspondence to Mr. Charles Hindle, Sr., Clerk of Session, 5991 Hadley Street, Montreal 20, Que.

MOOSE JAW, Sask.—Minto United Church vacant June 30th, 1960. New church, active in expanding area. Interested ministers contact Mr. R. Acton, 545 Hochelaga St. W., Moose Jaw, Sask.

OCEAN FALLS, B.C., challenges minister to service in industrial community with special need for leadership in Youth Programmes. Pulpit vacant June 30, 1960.

LET'S TALK

Contact Mrs. A. McCormick, Secretary, Pastoral Relations Committee, Box 790, Ocean Falls, B.C.

RAPID CITY - Justice Charge (Man.), Brandon Presbytery, vacant July 1st, 1960. Fully modern manse. Study both in manse and in newly completed church. Salary $4,325.00 including travel. Contact—G. G. Harris, Rapid City, Man.

SPARTA-UNION two-point charge will be vacant June 30th. Interested ministers please contact Clarence W. Sadler, Chairman Pastoral Relations Committee, R.R. 4, St. Thomas, Ontario.

TORONTO, Ontario—Perth Avenue United Church vacant June 30th, 1960. Comfortable, furnished manse, salary above minimum; also $700.00 car allowance. Interested ministers please write Mr. W. G. Eckel, 178 Campbell Ave., Toronto 9.

WATERLOO (Ont.) Parkminster United Church, minister retiring June 30th, 1960. Minimum salary and car allowance. New enthusiastic congregation. Interested ministers write to Mr. Paul St. Pierre, Box 421, Waterloo, Ont.

4. PULPIT SUPPLY AVAILABLE

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5. CHOIR PERSONNEL

WANTED — Organist and Choir Director, St. Andrew's United Church, Sault Ste. Marie, Ont. Duties to commence as soon as possible. Salary above average. Interested parties apply to Church Office—attention Music Committee. State qualifications and experience.

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Publishing House Notes

Lenten Reading

I PROMISED to suggest a few good books for Lenten reading. Those advertised in this issue are official books from other Churches and Publishing Houses and are commended.

In addition I suggest two titles in our Saddlebag Series of religious paper backs:

The Bible and Christian Education, by A. J. Ebbutt ($1.00)

Mystery and Meaning in the Christian Faith, by Hugh T. Kerr ($1.00)

And two other books from our recent lists:

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CRISIS IN CHURCH

(*Continued from page 7*)

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